

Sufi Saints of Bijapur



Mausoleum of Hadrat Aminuddin Ala

Translated by

Hafeez Anwar

**Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid Eldin Attar)**

& Hasth Bahist

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Published by

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My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes

Owaise of Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as

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As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author

and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A. on their website. Its link is as follows

www.google.co.in/webhp?gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

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The verse Fateha (The opening)

It is difficult Your praise and it is hidden Your virtues in all
 You are visible there in all and You are there in everything
 For every particle, you are created from the beginning to end
 You are Sustainer of all not in this world, but in another world
 You are Lord of the worlds and you are forgiver of the worlds
 You are kind to all and Your kind favor is there for all persons
 Those who are pious then You are merciful to such persons
 Your special favour is there for them and You are kind to them
 You are the owner everyone settle deeds on judgment day
 In your hands is a penalty and a prize and you are the owner
 All our worship is for Your sake, oh Lord of the two worlds
 All slaves belong to you from the origin, if he is big or small
 For all our needs you are essential and Your personality is kind
 You give all one who calls you as You are a kind helper to all
 Guide us such right path now, on which path who went away
 With Your graces and all passed away on such path indeed
 But there will be no such way never, which is ignored by You
 So who lost and misguided on such way due to your anger
 This is the prayer of your slave and its is request of your lowest
 Accept the prayer of Sahwi as you are an owner of two worlds

 Translated by
 Hafeez Anwar
 Translator ' Muslim Saints and Mystics'
 (The Tadhkirah al-Awliya of Farid al-Din Attar)
 and "Hasth Bahist"
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Hyderabad, India

Preface

In this book translation of episodes from the Urdu language are added from the old history books of Hyderabad State. These episodes have been taken from the old books of Deccan (South India) and in which there are available some great achievements of the Sufi saints of Deccan, which are not yet known to the public are added in this book and which are available in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start reading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saints are added in this book and these holy saints were passed away from the world many centuries years ago.

Even though this is a small book but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of holy saints who were passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is a small one but it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

In the beginning of this book the translator's brief biography is added for the reader's information and reference.

To write about these great pious personalities of the Deccan (South India) area is not only it is difficult, but it is very hard task as they did many great endeavours by writing Islamic books as well as for the preaching and propagation work of Islam in Hyderabad and around Hyderabad region and there were no such personalities during their time.

In this book the first episode of Hazrat Khaja Bande Nawaz Gesu Daraz of Gulberga is added and his brief introduction is as follows.

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as Khaja Sahib was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan and around this region and there was no such personality during his time.

In this book there are available brief biographies of holy Sufi saints and one episode about Hadrat Tipu Sultan and one episode the Album of Bider is added in it. The readers will find interest in reading this book due to the positive information and great details of some Sufi saints who had arrived in Hyderabad in the olden days when there was no light of Islamic religion was available at that time in Hyderabad and around Hyderabad region.

This book is edited and formatted as per the great book '*Muslim saints and Mystics*' in English version (Tadhkirtal Auliya by Farid al Din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

Kindly note, I have added episodes in this book and these episodes have already been published on many international websites and these episodes are very famous and popular among its readers due to their importance for the coverage of the details of events and information therein.

Author's Introduction	
<p style="text-align: center;">The publication note in the Second Episode by Mr. David Rosenbaum of New York Times</p> <p>Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “ I am the truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al- Qarani.</p>	

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

=====

Owaise of Qarni
113k - adobe pdf - view as html

=====

On him, which were explained by the prophet. Then Owaise
of Qarni . . . Translated
from Urdu to English by Mohammed A. Hafeez, B.Com.
Hyderabad, India. , reference book . . .

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.

And

‘Tadhkiratal-Auliya’ by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today

Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-
Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death.

Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available. His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time.

Due to many great chapters this book is very famous in the world and its translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,
David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
I have received the RTF file.
Thank you.

Will post it during the next update of the site.

David Rosenbaum

--

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr. David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owase of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed

Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owaise al-Qarani.

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2. Owaise of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni (Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -

View as html - More from this site –Save.

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New York Times reporter Mr. David E. Rosenbaum was beaten,
robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book TadhkiratAl-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (

Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Oweise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2. Muslim Saints of Hyderabad
3. Gulzar Auliya
4. Kashaf-ul-Asrar
5. Bahar-E-Rahmat.
8. Hasth Bahist
9. 200 kid books
10. The 100 names of Madina city
11. The Muslim Saints of of Bider
12. The Muslim Saints of of Bejapur
14. Tadhkirtal Auliya (Muslim Saints & Mystics)
15. Biography of Hadrat Syed Shah Ghulam Afzal Biabani
16. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi
17. Biography of Hazrat Khaja Usman Haruni
18. Biography of Hazrat Baba Tajuddin Nagpur
19. Anis Arwa by Hazrat Khaja Moinuddin Chisti
20. Biography of prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani

23. Biography of Hazrat Syed Shah Sawar Biabani

24. Muslim Saints of Warangal

25. Muslim Saints of Chennai

25. Muslim Saints of Aurangabad

An Ad for my book

Muslim Saints and Mystics'
Episodes from the *Tadhkirat*
al-Awliya of Farid al-Din Attar

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.



Published by

A.S. NOORDEEN

P.O.BOX 42-Gombak,

53800 Kuala Lumpur

Tel: 03-40236003

Fax 03-40213675

E-mail : asnoordeen@yahoo.com

An Ad for my another book

Muslim Saints and Mystics'
 Episodes from the Tadhkirat
 Al-Awliya of Farid al-Din Attar
 (Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics*' are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

The Bio Links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India.

I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems

Please find my 3 poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night
 I visited the tomb of white
 Full beautiful in the glorious moon light
 Shah Jahan's love and Mumtaz's beauty
 Making fun of today's love and poverty
 No-one leaves without feelings of beauty
 After seeing the Taj Mahal's majesty
 The Taj was reminding me the duty of love
 And showing the king's power of love
 Even today in the darkness of strife
 The Taj is preaching a lesson of love and life.
 By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
 Which shaken the depth of our saddest loving memories
 Even the seasonal changes and other worldly affairs
 Could not diminish away her saddest loving memories
 Due to the saddest grief, our souls are broken
 We are worldly losers and our hearts are broken
 Oh : her saddest memories you must not die

Guide us to cover the deliverances of the world
 Oh : the heavenly Lord takes Thou care of this beloved soul
 Who never faced any worldly peace and pleasure.

By Mohammed Abdul Hafeez, B. Com.

 The Dim flame

When the flame of her life was going to dim
 No one of us not there to say goodbye
 It is how painful for our whole lives
 That we cannot see her at death time
 Death is sure for every human beings
 But how her strange death was indeed?
 Her loving relatives were far from her
 And they cannot reach for the last visit
 We should believe in the heavenly Lord
 Who made our vast and great human land
 Sure she has gained a position in the grave land
 So, We should not worry Allah is great and known.
 By Mohammed Abdul Hafeez, B. Com.

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The author wept very much at the Qazipet grave yard

The author upon his return from his service of the foreign
 country visited Qazipet after a gap of many years the grave of
 his grandfather and grandmother at Qazipet recently in the

month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Kazipet.

When my grand dad Sheikh Dadan reached Kazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Kazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.

- 1 .He left his superior job in the police department.
2. He left his native place of Medak.
3. He left his big house in Medak.

Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book '*Muslims Saints and Mystics*' was already published by A S. Noordeen Malaysia and in this book available 55

episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad .

We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Kazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Kazipet Dargah Sharif (shrine) with great fame and good name my granddad passed away and upon his

death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master . Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master)

Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi

Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Kazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Qazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the

drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of

the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Qazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book '*Lemat Biyabani*'

By Syed Khaja Sadat Hussain Biyabani

Translated by

Mohammed Abdul Hafeez, B.Com.

Translator ' Muslim Saints and Mystics'

(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grand father and grand mother at the

graveyard of Qazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid)

Dear Mr. Hafeez Sahib
Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries .I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528. Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri

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In the loving memory of my mother

Oh, mother, you lived a long life and left us on 3rd November 2016

And showed us a life of struggle with drawing a good road map of life

You have protected us since childhood to our oldest period of the life

So for this, we cannot ignore you during our entire period of the life

Your life mission was not at all any time dull and in the wasteful ways

But it was an example of struggle and hardworking for the happy life

Her name was Akhter, she was a star of the luck during her life period

Her journey period was ended in 6 days in the hospital and which is sad

And left us an impression so which cannot be removed from us

Oh, merciful God, you have given her a lofty station in the mortal world

So kindly bestow more mercy and blessing

Your determination of the power and thinking so great to fight the life

With such thinking not one, but so many good benefits you have gained

You not only acted in worldly matters, but very active in the religion

Your presence in our house was such a grace due to the kindness of God

After your demise, there was such a great loss and damages in the house

So kindly bestow your more mercy and blessing on her final resting place.

By

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Translator ' Muslim Saints and Mystics'

(The Tadhkirah al-Awliya of Farid Al-din Attar)

& Hasth Bahist, Hyderabad

Sufi Saints of Bijapur

1.

Hadrat Khaja Bande Nawaz Gesu Daraz Gulberga



The political background.

During the early 20 years of the 14th century the Khilji Kingdom of Delhi met its downfall, but actually its downfall was started at the time when Sultan Alauddin Khilji was died and he

was the greatest king and successfully administer and as well as he was a powerful ruler of the Kingdom and during his period there was peace and security of the people was available in the kingdom. He tried hard for the following reforms and he was most successful in this matter.1. Economic reforms.2. An organization of state.3. Corruption.4. Price control of the essential commodities.

Due to the above reforms and facilities and which brought the general public in the best and comfortable situation. As per saying of Hazrat Nasiruddin Chirag Dehlavi that “The general persons of the Kingdom were in a condition of great comfort and happiness.” In the year 1320 A.D. the ruler of Dabilpur Punjab’s governor Ghazi Khan proceeded towards Delhi and occupied it and declared himself as Sultan Ghyasuddin Tughlaq and after him and after five years during the year 1325 A.D. Sultan Mohammed Bin Tughlaq was crowned in the Delhi Kingdom and the great historian Ziauddin wrote about him the following details in the history book of *‘Feroze Shahi Kings’* which are as follows. “Allah made his personality, wonderful and strange in the mankind due to the following reason.”1. Contrary to nature.

For the above reason the historian and learned persons could not able to understand about his above nature and his activities. He was a great learned person as well as genius Sultan, but he was taken many wrong and useless decisions which brought many bad and dangerous results in the Kingdom and for these reasons the general persons have undergone many disastrous problems and difficulties during his ruling period.

In the year 1347 A.D. Alauddin Hasan Bahaman Shah, who was Amir (governor) of the Deccan (South India) and he declared his

Bahmani Kingdom in the Deccan (South India) and in this way the rule of Bahmani Kingdom was started and he made the capital of his kingdom as Gulberga. At that time in Delhi Mohammed Bin Tughlaq was died in the year 1351 A.D. and he was succeeded by Feroze Shah Tuglaq and this new Sultan immediately after his crowning started arrangement of the collection of pardon letters from the families and persons who met the injustice and great difficulties by the former Sultan Mohammed Bin Tughlaq and put all those papers in the Sultan Mohammed Bin Tughlaq's grave in Delhi. This shows the great injustice and problems done by the Sultan Mohammed Bin Tughlaq during his period of rule due to his wrong and controversial decisions and royal orders in the kingdom.

The religious background.

During the fourteen century there was started the preaching of the following knowledges by the Sufi saints and due to their endeavours and hard tasks there was great progress in this matter.

1. Basic teachings and practical knowledge of Islam.
2. Basic teachings and practical knowledge of Sufism.

Due to the above reason the Sufi Saints of the Deccan (South India) were used to present the religion of Islam in such shape and format which is acceptable in the Indian Society and culture and so for this reason there were discussions at that time about *Zaheri* (outward) aspect of the Islamic religion and for this reason the teachings of this aspect were adopted by Sufi Saints for their propagation work of Islam to the general persons. For the above reason the following things were in progress. 1. Reading of books of Sufi Saints. 2. Explanation work

of the Sufi Books.3. Importance was given to the ethics.4. Teaching of Arabic language.5. The teaching of *Hadith* (traditions of Allah's prophet). 6. Exegesis of Quran.

During the above century there was great interest in learning and religious study was begun due to reaching of the theory of 'Unity of Existence' of Sheikh Abkar Mohiuddin Ibn Arabi in India. There is also another information which is available that Fakher Uddin Iraqi who died in the year 1289 A.D. and who has also spread the above thoughts of Ibn Arabi in India. Till the crowning of Feroze Shah not only the books of Ibn Arabi were reached in India, but there was progress of discussions in this matter and also there was an explanation of his works. There were discussions of the above works in the letters of learned persons in India. Due to slogan (Nara) of '*Anal Haq*' ('I am the Truth') there was *Fatwa* (a religious proclamation) of Feroze Shah for the death penalty. Due to giving much importance of Islamic law and Islamic *Fiqh* (Islamic Jurisprudence) and for this reason, Ibn Arabi was becoming famous and well known as Abu Hanifa Thani.

Brief biography.

During the above period Hazrat Khaja Bande Nawaz Gesu Daraz was born on 4th Rajab 721 Hegira. In Delhi. Syed Muhammad Hussaini, commonly known as Hazrat Khaja Banda Nawaz Gesu Daraz, Shahbaz, Buland Pervaz, Muharram Razwa Niaz (July 13, 1321 -November 1, 1422), was a famous Sufi saint from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups. As per reference of Syed Ashraf Jahangir Samnani, Khaja Sahib belongs to *Sadat* (descendant of the prophet's family) family of Khurasan

and those *Sadat* family members were well known and famous as Gesu Daraz. Khaja Bande Nawaz Gesu Daraz was a Murid (disciple) of the noted Sufi saint of Delhi, Hazrat Nasiruddin Chiragh Dehlavi. After the death of Chiragh Dehlavi, Gesu Daraz took on the mantle of the successor (*Khalifa*). When he moved to Daulatabad around 1398 A.D. owing to the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled down in Gulbarga, at the invitation of Bahaman Sultan, Taj ud-Din Firuz Shah. Banda Nawaz was born to Syed Muhammad Hussaini in Delhi in 1321 A.D. At the age of four, his family shifted to Daulatabad in Deccan (now in Maharashtra). In 1397 A.D. he went to Gulbarga, Deccan (presently in Karnataka) at the invitation of Sultan Taj ud-Din Firuz Shah.

At the age of fifteen, he returned to Delhi for his education and training by Nasiruddin Chiragh Dehlavi. He was also a very enthusiastic student of Hazrat Kethli, Hazrat Tajuddin Bahadur and Qazi Abdul Muqtadir. After teaching at various places such as Delhi, Mewath, Gwalior, Chander, Aircha, Chatra, Chanderi, Miandhar, Baroda, Khambayat and Gulbarga in 1397 A.D. and died in Gulbarga in the year November 1422 A.D. His name as well as patronymic was Abul-Fatah and Gesu Daraz was his title. Among the scholars and theologians he was Sheikh Abul-Fatah Sadruddin Muhammad Dehlavi but people called him Khaja Banda Nawaz Gesu Daraaz.

Khaja Sahib had a good nature of taking care and comfort of the other persons instead of himself and whatever presented to him by any person then he will use to distribute the same to other needy and poor persons immediately and for this reason his teacher Nasiruddin Chirag Dehlavi was awarded him the title

as '*Gesu Daraz*'. Sultan Muhammad bin Tughlaq once transferred his capital to Daulatabad (Dewgiri) and along with Bande Bawaz went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years old at the time and Malik-ul-Umar Hazrat Syed Ibrahim Mustafa, his maternal uncle, was the governor of Daulatabad. When Sultan Mohammed Bin Tughlaq was ordered for the shifting of his capital from Delhi to Daulatabad then Khaja Saheb came to Daulatabad along with his parents. His father Syed Yousuf Hussaini alias Raju Khattal died in the year 1330 A.D. After five years Khaja Saheb came back to Delhi along with his mother and brother.

In the year 1336 A.D. Khaja Saheb and his brother became disciples of Nasiruddin Chirag Dehlavi and Khaja Saheb got caliphate from him in the year 1336 Hegira and during this year Nasiruddin Chirag Dehlavi died on 18th Ramazan. Three days after the death of his great Sufi master Nasiruddin Chirag Dehlavi, Khaja Saheb was became special caretaker of the shrine of Nasiruddin Chirag Dehlavi.

In Delhi.

On the death of his father, his mother grew angry with his brother, and he returned to Delhi. He was fifteen years old at that time. He had heard a lot about Hazrat Nizamuddin Auliya and Hazrat Nasiruddin Roshan Chiragh Dehlavi from his father and maternal grandfather and so his devotion grow with them. One day he went to prayer in the Jama-Majid of Sultan Qutubuddin, there he saw Hazrat Sheikh Nasiruddin Mahmud Chiragh Dehlavi and pledged obedience to him in 16, Rajab. Under the guidance of Hazrat Nasiruddin Chiragh Dehlavi he

engaged himself in prayers and meditation and so much enjoyed them that he forbade studies and requested his teacher to allow him to do so. Hazrat Nasiruddin denied him permission and instructed him to study with attention *Usool-e-Bizoori, Risals Shamsia, Kashaf, Misbah* so he restarted the studies under the guidance of renowned teachers.

Title Gesu-Daraaz.

One day Khaja Sahib with other disciples lifted the palanquin bearing Hazrat Nasiruddin. His long hair stuck into the foot of the palanquin (Palki) and pained him severely, but he did not disentangle them to love and respect to the teacher. When Hazrat Nasiruddin learned of the episode, he was overjoyed and recited the Persian couplet:

"Har ki Murid Syed Gesu Daraaz shud Vallah khilaf-e-nest ki Uoo ishq baaz shud." ("Syed Gesu Daraaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")

He thus gained the title "*Gesu-Daraaz*".

For a period of 40 years he was busy in Delhi for the preaching and teaching work of Islam . As per his mother's instruction he was married at the age of 40 years. The details of his sons and daughters are mentioned as follows. 1. Two sons. 2. Three daughters. On 11th November 1398 A.D. he was migrated to Doulatabad from Delhi along with his family members and parents and at that time Khaja Sahib was 80 years old and from Bahdurpur, Gwalior, Bahandir, Chanderi, Baroda, Sultanpur, Khambait, Khaja Sahib and his family members were reached to Doulatabad.

During the above long journey of many days, many thousand his devotees welcomed and greeted him on his way in the above old Indian cities. As per records of history, it is clear that Khaja Sahib was advised his disciples for his final resting place in Doulatabad near his father's grave, but due to the invitation of Sultan Feroze Shah Bahmani to visit Gulberga city so Khaja Sahib left from Doulatabad and reached Gulberga city. In the year 1400 A.D. he was arrived in the land of Gulberga. His shrine is located in the western side of the Gulberga fort in which he had spent some time there, but due to some difference with the Sultan he left that place and shifted to the present area where his tomb is situated.

Khaja Sahib was busy in Gulberga city for a period of 22 years in the preaching and teaching work as well, writing of Islamic books and he was died on 16th Ziqad in the year 825 Hegira. He advised his disciples to bury him in the city of Khuldabad but due to some un-known reason he was buried in Gulberga city.

Works.

Khaja Sahib authored many books, so in this matter, it is not confirmed how many books he has authored. As per history records he has written total 105 books. As per reference in book '*Alkwaraq*' that he has written 125 books. In the book '*Sair Mohammed*' it is mentioned 36 books and in the book of '*Tariq Habibi*' 45 books are mentioned. He has written many books and in which he has discussed the following subjects in them. 1. Knowledge of exegesis of Quran. 2. Traditions of Allah's last prophet. 3. *Fiqah* (Islamic Jurisprudence). 4. Kalam (speech). 5. Sufism.

6. Poetry.

Band Nawaz authored about 195 books in Arabic, Persian and Urdu. His *magnum opus*, *Tafseer Multaqat*, was compiled into one book very recently. He also composed a book on the Prophet of Islam titled '*Miraj-al Ashiqin*' for the instruction of the masses in Deccani, a South Indian branch of the Urdu language. He was the first Sufi to use this vernacular which was elaborated upon by many other Sufi saints of South India in later centuries. He wrote many treatises on the works on Ibn Arabi and Suhrawardi, which made the works of these scholars accessible to Indian scholars and played a major role in influencing later mystical thought. Other books authored are '*Qaseeda Amali*' and '*Adaab-al-Mureedein*.'

Books.

Tafseer-e-Qu'rane-e-Majeed

Multaqit

Havashi Kashaf

Shairah-e-Mashareq

Shairah Fiqah-e-Akbar

Shairah Adab-UI-Murideen

Shairah Ta-arruf

Risala Sirat-UI-Nabi

Tarjuma Mashareq

Ma-Arif

Tarjuma Awarif

Sharah Fasoosul Hukm

Tarjuma Risala Qerya

Hawa Asahi Quwwat-ul-Qalb

In addition to above subjects, he was much interested in the poetry and in which he has explained the subjects and matters

of Irfani (intimate knowledge of Allah) and Natiya (encomium on the holy prophet).

Teachings.

In his teaching there was much importance for the following.

1. *Peer* (religious Teacher.) 2. *Murid* (disciple).

His sayings.

“The disciple can observe *Nazara* (view) of Allah in the heart of his *Peer* (spiritual master) and the *Peer* can see him in the heart of his *Murid* (disciple) and about this relation Khaja Sahib has explained further details that the sun’s reflection is very clear in the water but such direct reflection on the wall is not available. So the *Peer* (spiritual master) is like water and the wall is like *Murid* (disciple) and if the wall is kept near the water then the sun’s reflection will be there on the wall due to the nearness of the water.” Khaja Sahib has given much importance to the following things. 1. *Tazkia Nafas* (purification of mind). 2. *Tawajja Nam* (attention). He explained *Tazkia Nafas* (purification of mind) can be had by the decrease of the following four things. 1. Less eating. 2. Less talking. 3. Less sleeping. 4. Less contacts.

Tawaja Nam (attention) will be free everything from the heart which will belongs to Ghair Khuda (other than Allah). Khaja Saheb says *Maraqaba* (meditation.) is the source of the knowledge and it is also source to reach towards the goal. He explained the literal meaning of *Maraqaba* (meditation.) is like *Sawari* (riding) on the camel to reach towards his friend. And its Istalahi (secondary) meaning is the presence of one person before his friend and to keep good hope of the meeting with his friend.

The theory of love.

The theory about the love of Allah is the basis of Khaja Sahib's teachings. The further explanation on this matter is as follows. "The reason of creation (Takhliq) and its secret is love and knowledge of Allah and If there will be no love then the sky will not revolve. If there will be no love, then there will be no uproar in the rivers. If there will be no love, then there will be no rain fall. If there will be no love, then there will be no growth of verdew (Sabza). If there will be no love, then there will be no large number of animals. If there will be no love, then there will be no status of eloquence. If there will be no love, then nobody will worship Allah. If there will be no love, then nobody will watch the grace of Allah."

The Urs (death anniversary).

The basis of the ceremony of Urs is taken from the Quran. There is one chapter number 19 in the name of Mariam in the holy Quran and its verse 15 is about prophet Yahya (A.S.) and its translation is as follows. "15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again) "

In the light of the above verse there is an importance of following three days. 1. Birth. 2. Death. 3. Day of judgement. The Allah's last prophet has arranged a charity (Sadqa) upon the death of his uncle Syedna Hamza on the following days. 1. 3rd day. 2. 7th day. 3. 40th day. 4. 6th month. 5. One year. Allah's last prophet used to visit the graves of martyrs of Uhud mountain in Madina city every year and there he used to recite Fateha (Al-Fatiha the Opening verse of the holy Quran) and pray for them. As per above mentioned verse and as per the above tradition of

Allah's last prophet it is proved that the following days are very important. So the ceremony of Urs (death anniversary) is also important for the above reason only. 1.Death. 2.Day of judgement.

Quotes.

If a Salik prays or meditates for fame, he is an atheist.

If one prays or meditates out of fear, he is a cheater and a hypocrite.

So long as a man disengages himself from all the worldly things, so

he should not step into the road of misconduct.

Divide the night into three parts: in the first part say Darud (blessing on the last prophet of Allah) and recitation; in the second part to have sleep and in the third part recitation the names of Allah and to be busy in meditation.The Salik should be careful about the food and so it should be legitimate.

The Salik should be abstain from the company of the worldly people.

In Gulbarga City.

Having lived for over forty years in Delhi, he moved to Gulbarga in

the age of around 76. Firoz Shah Bahmani ruled over the Deccan during this period. He gave him much respect. For a long time he was

engaged in religious discourses, sermons, and spiritual training of the people.

Death.

Band Nawaz attained an age of 101 years, died on 16 Ziq'a'd 825 Hegira in Gulbarga city and was buried there. His tomb is a place of Ziyaarat (visit).



Mausoleum.

As per history records it is well known and famous that the construction of Khaja Sahib's mausoleum was started by Sultan Ahmed Shah Wali Bahmani and when the construction was completed, his grandson Syed Khubullah Hussaini has arranged Jhela (flower bouquet) on the Kalas (spire pinnacle) of the mausoleum due to his joy and happiness on the occasion. By chance the Urs (death anniversary) was due after one month from the above occasion, so it became a tradition in the shrine for the arrangement of the Jhela ceremony (flower bouquet) which will organize one month before the Urs (death anniversary). Khaja Sahib's mausoleum in Gulberga city which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there.

The Urs (death anniversary).



People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 15, 16 and 17 days of Zul-Qa'dah of Muslim calendar at the famous Band Nawaz shrine (Dargah) in Gulbarga every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

Reference : The Life and Teachings of Hazrat Syed Mohammed Hussaini Gesu Daraz Bande Nawaz in Urdu By Dr. Syed Shah Gesu Daraz Qusru Hussaini published in '*Siasat*' Urdu daily Hyderabad dated 2nd October 2012.

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2.Hadrat Abul Fazal Hafiz Hussaini and Hadrat Hamza Hussaini

His small tomb is situated near Asar (relics of the prophet) Mubarak building. He belongs to the great holy personality of Bijapur. Also, he was big as well the oldest pious person of his time. He was a special disciple and the caliph of his father Hadrat Shah Hafiz Hussaini. When he was sitting on the throne of teaching and preaching as well as on the throne of miracles and saintliness. He was engaged as per his level of capacity and ability in the work of guidance of mankind and helping his students and as well as the disciples. His high level of status of saintliness is no need for the mention.

He died on 9th Shaban and the year was not known in this matter. It is reported that he was buried at the side of his father. But during the night his grave was going away at the distance of one hand. It was due to a matter of respect and honour only. There was a great felicity in his sons after him. So, for this reason, his children who are still available in Hyderabad, Raichur, Bori village, Paragana Samastan, in Jat area and Bilgaon.

In his mausoleum, there were also buried well known learned and holy persons as well as other persons.

Among his sons after him are as follows.

That Mohammed Ibrahim speaker of Eidgah (Eidgah or Idgah, also Eid Gah or Id Gah (Urdu: عید گاہ; Bengali: ঈদগাহ) is a term used in South Asian Islamic culture for the open-air enclosure usually outside the city (or at the outskirts) and his father Sheikh Ahmed was buried in Bijapur there. In Hyderabad Syed Ghouse Sahib Hussaini Mansabdar and superintendent of the area of Sarfe Khas (Sarfe-e-Khas are crown lands across the princely state of Hyderabad belonging to the Nizam) and Syed Hussaini Sahib residence of Suba of district Parbhani who is also among his sons. In the English area in Bori village Sahib Hussani and in Sewangi village Syed Abdul Quader who were living at the time of writing this book about the events of the Kingdom of Bijapur in the Urdu language.

3. Hadrat Khandiat

There is a beautiful mosque and shrine of Hadrat Khandiat in Bijapur. There is made a prayer call from the old minaret of the mosque. And those are in good condition. In the compound of the mosque on the eastern side his tomb is situated. It is stated that Hadrat was constructed one mosque in the 13th century in that place. Also with this mosque, its minarets belong to that period. After the campaign of Malik Kafur at the beginning of the 14th century, the power and rule of the Muslim were started in the area. In that period, Muslims were there in small number and

were habituated in distant places. So if they want to construct mosques then have built by their expenses. And in which there were not fixed materials other old buildings. And due to this reason, the minaret of this mosque is made not in good style and which are made with ordinary stone and mortar. And around the mosque there is a big level boundary wall is there so for this reason mosque is not seen from far away places. If it is understood that it was built for the safety of the mosque, then it will be not correct. Because in the eastern side there are four big open arches are there and in which there are no signs of doors of the gates. And there are equal distances between these gates. And which are meeting with towers and from it was known that to cover this area.

The name of Hadrat Khandiat is Sheikh Mohammed and he belongs to old holy persons of Bijapur Kingdom. His piouness, piety, praise, and excellence, as well as his knowledge of manifest and innermost, are well known and famous in Bijapur. He has adopted the way of indigence, mystical exercise, and trust of Allah, the content on which he was going away with bravery and courage. And who used to be engaged in the remembrance of Allah with such endeavors. Due to his guidance and training as well as the company, many persons were found the way of excellence in the manifest and innermost way. It is said that he was entered in Bijapur during the ruling period Railon. And with them, he has fought Jihad (a holy war waged on behalf of Islam as a religious duty). And with the help of his iron equipment, he was killed many infidels there. And those who

have got the favour of Allah, then they accepted Islamic creed on his hands. And they were away from the darkness of infidelity and entered into the light Islamic religion. Many of his friends were martyred in that encounter there. So, for this reason, there is graveyard known as Ganj Shahedan in the fort of Ark. His grave is also found on the side of the fort. On the grave there is a wooden roof is available. Sultan Ibrahim Shah, who built Anand Mahal near his grave in the year 998 Hegira. The reason for his Egyptian nationality is not known. But it is possible that his place of birth may be Egypt. So Maber and Dahur which are two banks of the harbour of the ocean and which were under control of Muslims during the rule of Sultan Alauddin Khailji in the year 770 Heigra. And some persons say that the original word is mahabali and its meaning is a person of great power and strength. His power and supremacy were as such that he has with the handle of the prophet Sulaiman (A.S.) with him. So, for this reason, he was well known and famous with the name of Mahabali. And which by changing and it was becoming as Mabari.

The death anniversary or Urs is celebrated on 6th Rajab. In his grave place area, there were buried many of holy people from his place. Even at this time the miracle and usage of Hadrat are found in the place. It is event of recent that before 40 years ago Mohammed Hussain son of Sheikh Bakshi Bijapuri when he was constructed wall around his mausoleum then at that time while digging foundation work and there was touched the root of the tree of tamarind and which is situated at the foot side at the eastern side and southern side the grave of Hadrat

and which was hurdles in the construction work and upon cutting of the root of the tree and so due to this reason there was started spring of the blood from there. And this strange event is well known on the tongues of the people of the area. Among his son Hadrat Abdalla Gesu Daraz is still found and who is the caretaker of the mausoleum there. And who is residing in the Ratnapally village of Taluk Andi in Bijapur district. This village was given by Sultans of Bijapur in the taking care of the tomb of the Hadrat and for the expenses of the flowering and aloeswood of the mausoleum there.

4. Hadrat Karimullah Quadri 1144 Heigra/1741

He was well and known Sufi saint of Bijapur. And he was a sister's son of Hadrat Shah Sharif Mohammed Sharif Haq Quadri Gujrati. He came to the Bijapur city during the rule of Sultan Mohammed Adil Shah, Hadrat Shah Sharif Mohammed came to Bijapur. The Sultan thought his arrival as a blessing and the decoration of the city. So, for this reason, Sultan Mohammed Adil Shah, who has welcomed him at his residence in Bijapur. So he built one mansion for his stay in Bijapur. But he was not accepted grand building and was returned back to his native place and was sent his sister's son to Bijpuar and whose name was Shah Karimullah Quaderi and who was his caliph also. He was a great holy person of his time, so for this reason, the sultan and his courtiers were used to respecting him very much. And he

died in the year 1144 Hegira and this date is also confirmed as it was inscribed on his mausoleum in Bijapur. And which is situated near the central mosque of Bijapur in the western direction. And his following sons who were famous and well known are buried in his tomb.

1. Hadrat Shah Israrallah
2. Hadrat Shah Waliallah alias Raji

In this shrine building, there is the grave of Hadrat Syed Abdul Rahman Quaderi is also situated there and which is located in the courtyard of the central mosque in the direction of the southeastern corner side. In the roofs of the above both shrines there is plastering work of mortar which was done and so for this reason they're very much shining and there are more brightness. On the roof of the shrine of Hadrat Syed Abdul Rahman Quaderi there are embossed floral patterns. There is the inscription on the door of Hadrat Shaikh Karim Quaderi and on the door, there are an inscription of floral patterns on the iron plates.

5. Hadrat Sheikh Hameed and Sheikh Luftallah Quaderi 969 Hegira

This shrine is situated at a distance of 400 steps from the grand tomb of Sultan Adil Shah and which it appeared before it. And it is located in the direction of the southwestern side of the city. At this place, two brothers Sheikh Hameed Quaderi and Sheikh Luftallah Quaderi are taking a final rest there. These two brothers who came during the rule of Sultan Ibrahim Adil

Shah. It is narrated that Fatima Sultana who was the wife of Sultan Ali Adil Shah first who built their mausoleums. These two holy persons were dying in the year 1602 and in the year 1612. Sheikh Hameed Quaderi who was a famous holy person in Bijapur city. And he was Quran-Conner and as well he had a good voice and fine modulation. He was the lamp of persons of indigent and innermost of his time. He was incomparable of his time and as well as the unique personality of his period. In the following the practice of the Sunnah (The word Sunnah (Arabic: سنة) is an Arabic word meaning "tradition" or "way." For Muslims, Sunnah means "The way of the prophet". The Sunnah is made up of the words and actions of Muhammad,) of prophet, he was reached at the highest level of status. His qualities are as follows.

He was giving up the world, and he was adopted solitude, and was left of the relation of mankind. In which he has put his strong footsteps and also adopted trust of Allah and he was engaged in the teaching and preaching of the students. It was stated that he came to Bidar from his native place of Sindh and he has become the disciple of Hadrat Sheikh Mohammed Baksh and who was caliph of Sheikh Mohammed Quaderi and he was reached to the highest level of perfection. And then he sat on the throne of guidance of mankind. And after that, he came to Bijapur in the rule of Sultan Adil Shah and during his early period and all people of the city were benefited by his company there.

Sultan Ibrahim Adil Shah, who was a well-known personality for his best manner and conduct, as well as justice and

generosity and he, was famous for his likeness of fakirs and learned persons. Also who was famous among talented and holy and blessed persons. He went to welcome Hadrat out of the city and by downing his head and he brought him inside of the city. And he was given for his residence in the royal garden and which was known as Nav Bagh. And he was was given him the title paper in his service.

But Hadrat was a person who used to engage of chilla (Chilla (Persian: چله, Arabic: أربعين, both literally "forty") is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions.) and a friend of the loneliness. He does not like the rush of the people. And the company of virtuous persons also. So, for this reason, he did not accept the title paper of the Nav Bagh. But he shifted to the mosque and well side in the tomb area which was built and made endowment from Fatima Sultana who was the wife of Sultan Adil Shah Kalan and the well is known as Kokat Bowli. And near this mosque, she was built two small tombs for his sons there. He was used to like to live in the loneliness. And away from the people. So, for this reason, he has selected that place and he began living there. And he said that “ The land of the endowment as well as the mosque, tomb and which is suitable for the persons who used to like and live in loneliness away from the mankind and it is suitable for fakir persons.”

The Sultan, who was his admirer and upon hearing his saying told that “It is good felicity for the land which was selected by him. Also, except that land and house of the endowment, he has

given him the land which was up to the wall of the fort and which was given to his servants and fakirs. And for which he has accepted and put there one shed for Fakirs and servants. And where he was used to engage there day and night in the worship and remembrance of Allah along with his Fakirs and servants there. In those small tombs which were built by Fatima Sultana, he used to engage for many of Chillas and lonely sittings there and till the last days of his life he was living in that area. And which has become his last place of resting.

On the 22nd Zil Hajj, the soul of the falcon left this world in the year 1011 Hegira. His date of the chronograph is well known as *Shafi Qiamat*. His mausoleum was built at the place where there was his shed near the mosque.

Hadrat Lutafullah Quadiri who was the well known holy person of his time in Bijapur and who was caliph and custodian of Hadrat Sheikh Hameeduddin. He was well known for his following qualities. Indigence and mortality, abstraction and solitude and mystical exercise and endeavours, leaving of the world, opposition of the soul and lust, and like loneliness and unity of God in this he was followed the adopted method of his spiritual master. And from him, he was engaged in the work of advice and guidance for a period of ten years.

In all the above things, he was followed by his spiritual master very much. And from him for a period of ten years, people were benefitted in teaching and guidance. Due to his teaching and guidance, many persons were benefitted and then afterward he has left this mortal world.

From reliable persons it was known that during the time when Qutub (of holy persons and deputy of the prophet Hadrat Shah Sibqatullah Madini Baruch and when he was reached to Bijapur and who thought him as a student ready as well as person of worship and fondness so for this reason and so he was affected him by his attention and as well as innermost and attraction. So for this reason when Hadrat Hameedullah was able to know in this matter, then he went into service and told him that "Sir, there are many thousands of your students and well-known disciple and devotees are there with you. And for this fakir, Luftallah is like the stick of the blind person to whom you have taken. So he told him that "We have given back Luftallah to you." So Hadrat Hameed told him that " You have given him to me but after making him same as yourself."

It is narrated that Sheikh Hameed went one day in the service of Hadrat Sibtallah to informing about his intention for visiting Makkah and Madina for Hajj pilgrimage. And requested to recite verse Fateha for this purpose. Hadrat told him that "He could not able go there. But for your safety, I can recite verse Fateha." After that Luftallah and Sheikh Hameed, both went up to the seaport of Wabil. But from there Sheikh Hameed could not the departure from there, but Luftallah went for Hajj pilgrimage. And after performing Hajj pilgrimage Luftallah comes back, but Sheikh Hameed was living in Wabel seaport. Then both of them come back to Bijapur together there.

After that Sheikh Luftallah died on 11 Rabil Awwal in the year 1021 Hegira. And he was buried in the tomb of Sheikh Hameed.

And from his sons there are no more persons is living there and also there is no source of income for him. Fatima Sultana who built one mosque and well there in the opposite of it. And which is well known as Gat Bowli among the public. There is the inscription on the well and since it was known that it was built during the year 969 Heigra. In the mosque, which is near the tomb in which one Englishman who was lived for a long period of time there. And in his name, there is the available inscription on the house of Allah and it is well known and famous fact in this area.

6.Hadrat Aminuddin Ala 1086 Heigra / 1664



The tomb of Hadrat Aminuddin Ala in Bijapur

This tomb is available at the distance of two miles from the Shahpur gate on the high hill. The mausoleum's white tomb is seen from a long distance its white shining and with brightness.

And which looks very good. The tomb is situated in the health resort area. At the tomb and on the door there was found many inscription works of the verses from the Holy Quran. In that area, there are also found tombs of other holy persons. Hadrat Aminuddin Ala, died in the year 1086 Heigra. His tomb was built by minister Afzal Khan. He was born after the death of his father Hadrat Shah Burhanuddin Janem and he was a perfect, holy person of his time and who was Majzub of realization. He obtained pledge and advised by his uncle Hadrat Khaja Ata Allah. And he was found day and night in engrossment and s as well as in. In spite of his condition of perfection in the engrossment, he used to be busy in his advice of teaching and preaching of points and as well as secrets of knowledge of Allah. In the book 'Uroos' it is written that " Hadrat Aminuddin in the beginning period he used to engage in the tomb of his father and he has obtained knowledge of mysticism and intimate knowledge of God and intuition. It is narrated that " One day he came in the tomb and he was addressed to his disciples and caliphs that " Oh dear friends the realization of Allah will not beget unless and there will be no condition of ecstasy." So all disciples and caliphs put their faces on the earth and told him that "You are saying right in this matter." Then he went inside and then there was a new disciple was there who did not understand points and aim and who asked with his well-wisher who was his caliph that "When there will be no ecstasy then how it will be off their realization in this matter." Then who told him that "This rapture will not go even upon death or eating of poison. But it will remain even after

death. It means when there will be no more knowledge and consciousness than at that time ego also will be no more there. It is narrated that one day one disciple in his absence made the complaint of human dangers and which cause disturbance for the following things.

The heart's purification and purification of inner self, remembrance of Allah and peace.

He requests him to pay attention so that he can get peace in this matter. And he will be free from all apprehensions. Hadrat told him that " We will ask your dangers of thoughts and we will explain you in this matter." Afterward, he told him that " We have asked your apprehensions and they told that what is their fault in this matter that we do not go anywhere without calling from that side. Even not cause of disturbance in the engagement of the persons. He himself who used to caught us to come to his side. Like the lover in the manficne who loves his beloved and the lover who says that you are making afraid of this field that beloved is in demand of flower and also there will be need of leaf, good scent, and as well as fruits are required there. So for such work they have given us disturbance unnecessarily in this matter."

It is narrated in his passion of rapture and engrossment he did not use to observe fundamentals of the faith. And due to leaving of existence and in the condition of awareness of the permanence and mystical, for this reason, he has left the prayer.

Hadrat Syed Bukhari who was the residence of Ali Bagh. And who was among great holy persons of his time. And who was a

person of revelation and intimate of knowledge of God and who was a perfect personality of Islamic law as well in the mysticism? Who was a respectable person with the Sultan of Bijapur and as well with courtiers? And when he was heard this fact than for respect of Islamic law and commands and prohibitions then he was caught his edge of the shirt for this reason. So, for this reason, he went into his service along with some other holy persons in this matter. And told him those holy persons and pure religious leaders inspite of such of their condition of mystical experience and engrossment and absorption they did not even for one minute ignore Islamic Shariah law by their hands. And your leaving of the prayer which is not suitable with people of the mystic way. And which is not matching with the manners of Islamic law. First, you should fulfill order and commandment and prohibition of the Islamic law then put your foot on the way behavior and mystic way firmly and strongly.

At that time Hadrat told his caliph to put prayer mat on the water of Shapur water tank in the center part and at that time water tank was full of the water and after then he was performed there two rakat of supererogatory prayer.

He died on 24th Ramadan in the year 1086 and chronograph year of death is '*Qatam Wali*'. Among his sons, Hadrat Syed Padasha Hussaini and who was the son of Hadrat Assad Ullah Hussain is the custodian of his shrine in Bijapur and his monthly allowance is Rupees ten thousand.

7.Hadrat Ainuddin Ganj Alam Junaidi

He belongs to the old holy person of Bijapur and a person of status and he was having complete attributes of the knowledge of the manifest and innermost with him. And who was followed straight path of the Islamic way? He has firmly followed the steps of the learned person strictly. And he has possessed the highest level of courage with him. He guided and as well Qutub of his time. And a person of miracles. During his period first Sultan of the Bahmani Kingdom who was sitting on the throne. And another five kings were passed away from the world during his period. He was a great author of books and it is narrated he was written 132 books. There are many traditions which are continuous that he was the teacher of Hadrat Bande Nawaz Gesu Daraz. Hadrat Zainal Haq's father Hadrat Sheikh Hussain belongs among his disciples. His spiritual master's name is Mir Alauddin Juri and who a perfect spiritual master of his time. And who was a great holy person of Delhi as well as he Qutub of his time. In his younger, he was seen following holy persons of his time and as well guides of the Islamic religion.

1. Sheikh Shamsuddin Mohamed Lamani

2. Sheikh Bahuddin Zikeria

Sheikh Minhaj Tamimi Ahsanabadi who paid his special attention of patronizing toward him.

He was born in Delhi in the year 706 Hegira. Then he went to Gujrat where he was getting benefits of knowledge and then he was reached to Doulatabad. At that time this city was the capital

of Sultan Mohammed Tughlaq. And above said Sultan vacated from capital Delhi and came along with his learned persons as well as holy person migrated to the new capital at Doulatabad. So he was pledged on the hand of Hadrat Syed Khund Mir Alauddin Hussaini Juri. As well as he was getting caliphate from him also. And in the year 737 Hegira he has arrived in Ainabad Sagar and after a long period of time he arrived in Bijapur in the year 773 Hegira. And he was engaged there for the work of his favour to mankind. In the 'Tadhkirah of Sibqatillah,' it is mentioned that " He used to explain about miracles of Ainuddin in such way and style as he was living in his company with him. But it was a fact that even he did not see him.

It is narrated that Hadrat Habib Allah Sibqat Ilahi went with him to visit him and see his shrine custodian Sheikh Mustafa. First, he went to the mosque where Hadrat who used to perform Tahjud supererogatory prayers during his life period. After performing two supererogatory prayers, then he went in his mausoleum and recited verse Fateha there. And after reciting Fateha he stayed there for a long period of time. And at that time he was having one book in his hand titled as 'Qatima' in that book it was written that " There should be thinking and understand no difference at all in between his spiritual master and the last prophet of Allah and as well Allah." So he was desired to get such status and position.

At that time there was one book of Sheikh Alam in the hand of Abdul Fatah Ilahi and when he had opened the book then he found the following couplet in it.

Tatur nasri ba sheikh narsi
Zeraka mian haq wa sheikh nist dui

Upon reading the above couplet there was prevailed condition of ecstasy upon him for this reason. So, for this reason, he has become happier and he said that “Today he has got the favour of the innermost of Sheikh Aminuddin. It is narrated that the custodian of the shrine Sheikh Mustafa has much devotion and belief upon Hadrat Sheikh Alam Hadrat Sibqat Allah and in the night with the intention of becoming disciple so he went into his presence of Shah Sahib. And due to fear, he could not say about his intention in this matter. At that time on the back side of the hand, there was shining one star there. So he was asked, “What is that.?” Shah Sahib told him, “To see by yourself and then he could not say anything.” And in that night Sheikh Mustafa, who was seen Sheikh Alam in his dream and who was saying to him that “I want to go then remove our saintly dress given to you by us.” So, for this reason, Sheikh Mustafa was becoming afraid in this matter and for this reason, he was away from his intention. And he used to say that “Even though he belongs to students of Sibqatallah but in reality, he is afflicted of Sheikh Alam.”

It is narrated that in his younger age Sheikh Mustafa used to take the lesson from Qazi Abdul Latif and who was learned as

well as the pious person of his time. One day he was reached there late, so for this reason Qazi was followed with him careless with him and not given him the lesson. So, for this reason, Sheikh Mustafa was returned back from there with much sadness and grief. On that night Sheikh Alam who came in the dream of Qazi and told him that “ Oh Qazi our son who used to come to you for the demand of knowledge and it is surprising that you are careless in this matter. And you are not paying respect and regard for us. And in this way, he was scolding him for many times in the dream.” On that day Qazi was able to know his genealogical link. And from that time he began to care and attention to him. Hadrat Ganj Alam died on 27th Jamad Al-Akhir in the year 795 Hegira. First, his grave was in his daughter Ma Khatoon alias Hadrat Bibi Khund Ma Hafiza’s tomb. And who was a perfect, holy woman of her time and Quran Conner. And she was like Rabia Basra of her time. And she was a person of great miracles. But after passing of some time as per instruction of Hadrat Ganj Alam, his mausoleum was built into the gate of Fatah Darwaza. And its reason is that one who came to visit his grave and after seeing the mausoleum of Bibi Khund Ma and he was used to the thought that she is his wife and which was not liked by him. And on the same night he has instructed his servant that he is shifting from this place and he was shown the place where now his tomb is there. The servant told him that “ How we can identify and know that you are shifting from this place and going to another place for resting.” Then he was told him that “ On such and night put five water pots full with water as

such that keep four water pots on four corners and one water pot in the middle of them. In the next morning if the water pots will be full of flowers, then think that we are going to shift to another place as indicated by us to you.” So it was happening as per his saying. So, for this reason, his new grave was built at that place. After a long period of time Khaja Mahmood Gilani, who was the minister of the Bahmani Sultans. He has good natured and a pious person and who was built his tomb there. Where visitors who used to visit as such which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave. Those boys whose are unintelligent and unwise and their memory is weak, then if he will visit for the tomb for some days, then by the grace of Allah, he will become wise and intelligent and he will become successful in obtaining knowledge.

It is narrated that in the caravan of King Aurangzeb there was one learned person and by chance, he was passed over from the tomb of Hadrat Sheikh Ganj Alam. And he was asked whose this tomb.” The persons told him that this is the tomb of Hadrat Maqsum Ganj Alam.” After this, upon his genealogical link he has become the pride and by taunt, he was told that “By reading books ‘Mezan’ and ‘Auzan’ to become Ganj Alam (the treasure of knowledge) is the very easy thing. So upon saying of this phrase by his tongue, then all his knowledge from his chest was become removed away. After covering some distance he was checking his soul in this matter and he was found that all his knowledge removed away from his chest. So, for this reason, he has come back to his place like a mad man. And he was felt there

with regret and sorry. And he began loud and cry for his mistake and requested by him for forgiveness. And he began crying saying “Oh Sheikh Ganj Alam, Oh Sheikh Ganj Alam.” After some time he was forgiven by Hadrat Ganj Alam there.

He has with him large numbers of his sons. Among his sons, there were many holy and sacred persons and who were well known for their status and position. So his daughter Faiz Mazhar Hadrat Bibi Khund Ma and she is well known holy person of her time for her miracles. And in the city of Bijapur in the eastern direction near at two arrows distance her mausoleum is situated. There was the grant of funds for the mausoleum by Sultans of Bijapur but at present, there is nothing available. Hadrat Sheikh Mustafa Junidi Habib Ilahi and who was buried at his foot side in the last row near the door. He was among his sons and who was the custodian of the shrine building. And he was famous for the following things. He is a person of the abstinence and person of piety and perfection.

He was getting favour of innermost from Hadrat Moulana Sibgatullah Ilahi. He was with him caliphate from the chain of Quaderia from Shah Murtaza Quaderi. He died in the year 1068 Hegira. At present, there are not available any sons of Hadrat Ganj Alam. His annual death anniversary (Urs) which is celebrated by Burhanuddin alias Pathru Mian, who is the residence of Hyderabad and his brother Syed Shamsuddin who is Qateeb (speaker) of Eidgah of Bijapur city.

8.The question of King Aurangzeb and the answer of the Princess Zeb Unnisa



The remnants of the gateway to the garden where Zeb-un-Nisa's purported tomb stands.

When King Aurangzeb lost Qutub Shahi and Adil Shahi families and at that time he was much in happier condition. He was looking for many decades for these kingdoms of the Deccan to conquer them. In this endeavor, he was not successfully many times. When Allah had seen him this day of success so for this reason he organized a great feast in this matter. He was given many rewards and honours to his courtiers. The door of his kindness and generosity was opened by him. All courtiers have given him congratulation and also given presents to him on this occasion. But princess Zebunisa could not be sent him her congratulation and presents in service of her father King Aurangzeb. So, for this reason, King Aurangzeb sent his message to her to find the reason in this matter. Even though she was a woman but she was very strong and courage like a strong man. She told him that “ What was there any matter of happiness in this respect so to give you, congratulations and which good work you have done which were suitable for the emperor. Hadrat you were emperor before. And under your control, there were kings there. Like Abul Hasan of Golconda and King Skindar, Adil Shah of Bijapur both were under control and subordinate and as well

they will pay tribute money to you. Then the title of the emperor was suitable at that time. Now it seems that you have removed them like the bee in the milk. Now leftover only Hadrat's personality there. So your status of the emperor was reduced to kingship only. From the position of Malak al-Mulk, you have remained as Mulk only. So there is what is a matter of giving congratulation. So you should also think about this matter.” So King Aurangzeb was affected very much upon hearing the reasonable reply of his daughter Zeb Unnisa. And he said that “In fact Zeb Unisa whatever she is saying is right

9.Moulana Habib Sibqat Ilahi

He was a Muslim theologian of great level and as well as well known and famous holy person of his time. He was strictly followed by Islamic law in his life. He has seen the prophet of Allah in his dream and was much benefitted in this matter and which was unlimited and great extent. He was the caliph of Shah Sibqatallh Hussaini Bahrochi. It is narrated that at the age of five years he used to learn the Quran, but he could not able to keep in his memory. So for this reason he used to weep very much in this matter. His father Mulla Ahmed Bin Khalil told that “Now it is required, some difficulty in this matter, but afterward there will be easy for all its sciences.” So it has happened like that. It is narrated that in the beginning he was made the intention to study with Mulla Najfi book Sharah Hadaya and who was belongs to the learned person of Shia sect but he was a well known pious person as well as he was a pious and jurist entitled to the independent opinion of his time. And he was Bu Seena of

his time in the knowledge of wisdom. Mulla Najfi upon seeing his vast understanding and intelligence and strength of mind and keen intelligence so he asked him to read the book 'Hikmat Ain' and book '*Sharah Hadaya*' to write marginal of the books. So began reading the book 'Hikmat Ain' and began writing of marginal notes of the book '*Sharah Hadaya*'. Mualla Sahib was approved writing of marginal notes, but he did not disapprove his writing at any place of the book. After this, he was studied by the learned person of his time such as Mulla Habib Shahzad and for obtaining knowledge he was migrated to the other country. And from Mian Qazi Mohammed Kalyani and who was a well-known personality of revelation and miracle was obtained knowledge from him when he was 17 years old. And upon obtaining of the knowledge he was returned back to native place Bijapur. And for some days Hadrat Shah Mohammed Miraz alias Meran Sahib of Baba Nagar and who was a great holy person as well as abstinence personality of his time. And he was in his company and from that time there was intention with him to become the disciple of such person, one who will be perfect in manifest and innermost and there will be no such other person than him. Forgetting his desire he has visited countries of Rome and Syria, Arabian countries and taking the advice he was going to Baba Nagar to see Meeran Sahib. And so, for this reason, Meeran Sahib told that "Such person which you are looking and that person is being sent here by the grace of Allah." So as per saying of that holy person in the second year it means in the year 1000 Hegira Hadrat Sibqat Allah who was arrived there in Bijapur

from Madina city. So, for this reason, all respectable, learned and Mashaiq (spiritual) persons have met him. Regarding wonder of the city when he was asked then some persons among the audience told him that there is a such a strange person in the city Mulla Habib is there and whose fast understanding and intelligence and strength of mind and keen intelligence which is famous in all general and special persons. The learned person of the city used to say that he used to come to them to study with them to take our test in our knowledge and wisdom. So, for this reason, they have discontinued his teaching with them. Then he told that “To convey Salam to him and tell him to see him and study with him if his heart like it otherwise no matter in this respect.” So Moulana was present in his presence the next day. So Hadrat Sibqatallah said that “I was surprised to see his research and investigation work so it seems that my knowledge before him is nothing.” So he was started taking the lesson and in the school Sharia and there will be lessons of 15 books there. And in which he will be used to attend that class also there. After the lessons, there will be discussion and debate. He used to tell his disciple that “One who will fit according to the requirement of the discussion then it can be known that such student who have to understand the lesson well and one who has a hesitation from discussion then it can know that he was studying like a parrot and memorizing like also as a parrot.

Moulana Shah Habib Allah who wrote man h on many books and he was m of the knowledge and at that time such personality of perfect knowledge could not be found there. It is narrated that

when he was present in the service of the Shah Sahib then he recited the following.

Sabqatallah shawar kawahi murad
 Ke masab ra sahib me kunand
 Karad khahad karad khahad khad kard kard
 Jalwa haq be hajabi me kund

It is narrated that upon accepting him as his disciple he made an intention to visit Madina then upon visiting holy relics of the prophet and he made a stop at the destination of Houz Shahpur and made a halt at the second destination in the village of Takota and which five miles (kose) away from Bijapur. And at this place, he was advice daily recital and endeavours there.so Moulana about this advice of recital he was saying the following couplet.

Talqin shah jun shud anjam dsatagir
 Tariq ein khuast ke alqin ge fakir

Even though Moulana has an intention to accompany with him, but he told him to stay in the city as there is a requirement there for him.and when he will him then he should come to Madina immediately. It is narrated that when his age was near 63 years old when he has received a letter from Madina from Syed Sad Albalqi who was caliph of Syed Sibqatallah and which reached on the first Zeqad in the year 1040 Hegira. And in which he has mentioned that there is an indication of Hadrat of your arrival in Madina so do not make any excuse in this matter. Upon this

Moulana was seen foretell in the book '*Nafas Alanfas*' and which was a glad tiding for him in this matter.

And due to glad tidings, Moulana was becoming happy and began preparation of the journey and arranged money for expenses in this matter. And during this time the Nawab Asif Khan member of the Kingdom of Shah Jehan came Bijapur with a large army. And besieged the city and due to the looting of the Mughal army low and higher classes of Bijapur city were afflicted and were in the condition of horror. And due to that period, there was a temperature of fever upon him and day by day the illness was increased very much. He was ill for a period of one month. His wife and shah sahib were much worried and troubled due to coming off the Mughal army there and about his illness. So he was asked in this matter, then he was given assurance and satisfaction. And he told that, rest assured that there will be no damage of the Mughal army attack. And this matter he was used to repeating the number of times. The compiler of Malfuzat Moulana Sheikh Abul Fatah Habib Ilahi and by saying of the above phrases it was known that for removal of the problem Moulana has left this world. So he was dying in the night of Monday at the beginning time of Maghrib prayer on 9th Shaban in the year 1041 Hegira and as per his final advice he was buried near the graves of his mother and disciple Bibi Naima in the Zahrapur. And on the 12th of the same month, Asif Khan was finished besieged of Bijapur. And he left for Delhi from Bijapur with much disappointment and heavy losses. This fact by the end of the problem which was revealed to the persons of revelation

and innermost. Hadrat Sibqatallah who was also told him when he was made an intention to journey of Madina that there is work is required so your stay here in Bijapur.in which there was the secret matter which was known now.upon his death, his son Mohammed Sibqatallah alias Shah Sahib who want to send away his dead body to Madina then he came into his dream and told him there is no need to send his dead body to Madina. The expenses of his journey of Madina were used in the construction of his tomb. The mausoleum due to its beautiful look which seems very attractive so it is called Moti Gumbad. His tomb is near the grave of his father. And which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave.

Nazir Ali governor and who was a man of good character and conduct as well as ruler of justice during the rule of Aurangzeb. And the memories of his justice are even available in the hearts of the people even this present time. And he was also buried near the boundary wall of the mausoleum in the corner of the courtyard. There is inscription available on his grave.

10.Hadrat Chungi Shah 1132 Hegira

His grave is situated away from the tomb of Hazrat Aminuddin and Shahpur gate at a distance of one mile away in the southwestern side near Afzalpur alias Takki on the highest point in Permet Hadrat Chungi Shah's tomb as well mosque is situated there. He was among categories of perfect holy persons of his time. And he was sitting on the throne of the position and he was

having with his permission and caliphate from categories of all lineages.

He died in the year 1132 Hegira.

11.Hadrat Jaffar Sagaf 1057 Heigra

His tomb is situated in Nav Bagh. And on it, there is a wooden roof available. He belonged to Syed persons of Arabia. And he was among well known and famous holy persons of Bijapur. He was following Islamic law strictly. And he was a person of piety. He has left the world and its people. He was migrated to India during the rule of Sultan Mohammed Adil Shah from Hazratmouth area of Yemen. During his period once a large number of enemy's forces besieged Bijapur Fort. So, for this reason, the people of the city were worried and suffered heavy losses. And Sultan Mohammed Shah who came into his service and requested his prayer in this matter. So he said that "He himself will go there in this matter." So, for this reason, he was proceeding on the fort wall and he was given the order to the soldiers to start firing of the cannonballs on the army of the enemy from the upper side. The large numbers of the army of the enemy which was camping for a long time were run away from the fort instantly. So, for this reason, the Sultan was becoming happy and he has sent in his service money bags and title papers of many villages. But has returned back all those papers and was distributed money bags among poor persons.

He died on 20 Zeqad in the year 1057 Hegira. In his mausoleum, many holy persons are also buried there. Hadrat Hanif Sagaf also

buried on the same platform near arch in the eastern direction. And in this way so many holy persons are buried like Hadrat Syed Alawi Barroom, Syed Ahmed, in the courtyard in the eastern direction are buried.

On another platform, Syed Mustafa barroom is buried there.

12.Hazrat Syed Shah Shams Alam Hussaini

He belongs to the great pious personality of Bejapur and he is resting in this city.

Name.

His name is Syed Ahmed and but he is famous with the name of Syed Shah Shams Alam Hussaini and his father's name is Syed Jalaluddin alias Syed Shah Chanda Hussaini and his younger brother's name is Syed Mohammed alias Hazrat Syed Shah Noor Alam Hussaini and he belongs to a Sadat family (descendant of the holy prophet through his daughter Hazrat Fatima) member.

Genealogy.

He was connected to Syedna Imam Hussain in 23th generation. He is well known as Sham Alam because he was great pious person among holy saints, so he was like a shining sun.

- 1.Syed Shah Chanda Hussaini.
- 2.Syed Ali Jehan Shirin.
- 3.Syed Qizer.
- 4.Syed Mohammed.

- 5.Syed Ahmed.
- 6.Syed Yahiya.
- 7.Syed Zaid.
- 8.Syed Hussain.
- 9.Syed Sirajuddin.
- 10.Syed Sharafuddin.
- 11.Syed Zainuddin.
- 12.Syed Abul hasan.
- 13 Syed Mohammed Abdullah.
- 14.Syed Ahmed.
- 15.Syed Umar Israrullah.
- 16.Syed Yahiya.
- 17.Syed Hussain Aldamga.
- 18.Syed Abul Hasan.
- 19.Syed Hussain Asghar.
- 20.Syed Ali Asghar.
- 21.Syedna Imam Ziad Shaheed.
- 22.Imam Zain al Abdin.
- 23.Syedna Imam Hussain.

His father.

His father's name is Syed Jalaluddin alias Syed Chanda Hussaini and he belongs to Sadat (descendant of the holy prophet through his daughter Hazrat Fatima) family member and he belongs to the old pious personalities of Deccan (South India). He came to Deccan (South India) from North India during reign of Sultan Yousuf Adil Shah of Bejapur and settled down in Gogi village of Taluq Shahpur district of Gangangur which belonged to Bejapur Kingdom. At that time there was a public kitchen

(longer Khana) in Gogi village which was run by the funding of the Sultan Ibrahim Adil Shah. So many pious personalities have come there and resided in the Gogi village. When he arrived in the above village and started teaching work of Islamic knowledge and also he was always busy in preaching work of Islam there.

He was a man of miracles and great tasks and endeavours . Sultan Adil Shah was a great admirer and devotee of him and he was used to present in his service and used to give him huge amounts. So for this reason he was free from the economic struggle and for this reason he was always busy in the teaching and preaching work of Islam and till his life he was busy in this work.

He left this world on 10th Shaban 858 Hegira and he was buried in Gogi village and Sultan Yousuf Adil Shah constructed his tomb over his grave there. As Sultan was his great admirer and devotee, so he was shocked upon his death so in this matter, he advised that upon his death he should be buried at the foot side of the Sheikh. So as per his advice minister and royal courtiers have buried him in Gogi village at the side of the **Sheikh's tomb**.

He was very old Sufi master of Deccan (South India) and his biography is very important due to the coverage of many interesting events and positive information in it so it is like a treasure of knowledge and information of the above holy saint who passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation of Islam in Deccan area so this episode is small one but it will present the ocean of knowledge and

information for the guidance of people towards the right path of Islam.

The visitors will visit the mausoleum from near and far away places in large number and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name. Upon his father's death, his son Syed Mohammed alias Syed Shah Noor Alam Hussain became his caliph and successor and he was busy in his shrine for the teaching and preaching work for a period of 45 years and he was died in the 903 Hegira and he was buried at the side of his father's tomb.

Birth.

Hazrat Syed Sham Alam Hussini father of Hazrat Syed Shah Chanda Hussaini came from North India to Deccan (South India) and he was settled down in Gogi village at the time of Sultan Adil Shah of Bejapur and at that time he was born there.

Childhood.

From his childhood there were indications of light, of *Velayat* (saintliness) on his face and he was very smart and beautiful gentleman and there have been many miracles which were done by him since his childhood period and since at the age of 7 or 8 years he was busy in engrossment and his miracles and *Kashaf* (revelation) and these details are in large number.

An event of his childhood.

Once his father has asked him to bring water for ablution, so he has brought water for him and by chance a crow came there and drank water and went away so his father has told him that the crow has drunk water from the pot so change the water so he told that is this possible that the crow which will drink the water and will be alive till now.? When he said these words,

then the crown fell down on the ground and died at once there. So his father told him as the condition of *Jalal* (majestic) has reached at its heights in you, so now you leave with us and so you are permitted to go some other place from here.

Sincerity.

At the time of the above miracle he was very young, but due to his sincerity he has started the preparation of the journey and visited his father at the time of his departure and he sought his father's final advises in this matter. His father after giving some important instructions and has awarded him caliphate and has asked to makes a pledge ([*Bay'ah*](#)) (pledging spiritual allegiance) and gave him toddy fruit and has instructed him that during his journey at the place of his stay to bury the toddy fruit in the ground and to perform ablution on it and if there be will branches from the ground in the morning, then he should settle down in that area for the teaching and preaching work of Islam otherwise he should proceed further and continue his journey in the name of Allah.

The effect of Allah Akbar

When he left Gogi village there was rainy season and he was reached river Krishna at the night time and at that time there was a great storm on the river and there were no sources to cross the big river of Deccan (South India) so for this reason he recited *Allah Akbar* and for this reason the water of the river was stopped for some time and so while thanking Allah he has crossed the river safely without any problem and difficulty.

Arrival in Raichur city

Upon passing many places he was arrived in Raichur city and as per the instruction of his father, he buried the toddy fruit

in the soil and performed ablution there and he stayed there for some days and was planning to proceed further, but one day he was performing ablution for some prayer and has seen some green long branches which were coming from that toddy fruit from the ground level so as per his father's instruction he was settled down there and his grave is also situated there. The branches of toddy fruit after some time, we're grown up and many trees were developed there. These branches which were grown up and become many trees and lived for many years, but due to thundering some were burnt down and some were falling down on the ground.

Habits.

He used to sit under the margose tree in the condition of engrossment and many of the servants of the shrine used to present there also. On this occasion devotees and people from various walks of life, irrespective of caste and creed, assemble from near and far, irrespective of religion and beliefs, gather there to seek blessings in large numbers and will visit Sheikh for the fulfillment of their desires and wishes for the sake of his prayers and blessings. .

Prophet Yousuf's grace.

He has an attractive personality and look and there were always *Anwar Ilahi* (grace of Allah) on him. At that time of his youth period he was very handsome and very attractive, so he has looked like prophet Yousuf (peace be upon him) and he graced with *Tajaliat Rabbani* (celestial illumination of divine light) on him so for this reason those who look at him were surprised for his grand look. It is known that there two teeth

which were lengthy so they were out of the lips of him and in which there was light in them.

Miracle.

Once he was sitting under a margose tree as per his usual habit in the condition of engrossment. One day the local ruler's wife visited that area for entertainment purpose and at the time of her return she has passed from the place of Sheikh and when she has seen him and she thought in her mind that the *Fakir* is very handsome and graceful but his two teeth are very ugly in the front side of his mouth as the women was very beautiful and lovely so for this reason she was proud of her beauty and her graceful look.

While thinking the above the lady has returned back near her residence and at that time all of a sudden all her teeth were falling down on the ground due to the great miracle of the Sheikh. For this reason she was upset and angry in this matter and upon reaching her residence ,she has explained all details of the event to her husband that at such place there is one *Fakir* is sitting who is very handsome and smart one, but his two teeth are lengthy and outside of his mouth so for this reason she thought in her mind about him due to her feelings of hatred that he is handsome but due to his two teeth he is looking ugly. The husband who was a local ruler of the place and upon hearing all details of events he has asked her to proceed there immediately and to ask his pardon for her wrong thinking with great respect and honour so that *Fakir* may help her due to his kindness and favour in this matter.

As per her husband's instruction that women had gone to the *Fakir's* place and find him on condition of engrossment so she

has stood there while folding her hands. After some time Sheikh saw her and the women began weeping and crying due to her big problem and she has requested him to forgive her her mistake in this matter. So for this reason Sheikh due to his kindness and favour, he has asked her to put all fallen teeth in her mouth so she did the same and upon putting all teeth in her mouth and the teeth were re-fixed again in their previous places by the grace of Allah due to Sheikh's prayer in this matter.

Generosity.

When the women saw Sheikh's above great miracles and she was very much affected in this matter and she has requested him to pray for the birth of a son to her so Sheikh prayed for her in this matter and Allah has granted his prayer and after some period a boy was born to that woman of the local ruler. Due to above miracles the local ruler and his wife come to the shrine of Sheikh and accepted the religion and become his devotees permanently. The local ruler has constructed the following structures in the shrine. 1. Mausoleum. 2. Mosque. 3. Well. 4. Caravan serai (travelers building). Due to kindness and grace of Allah both husband and wife were buried in the foot side of Sheikh upon their deaths.

Death.

There is no death for pious and holy personalities of Allah, but as per the rules and regulations Allah transfer them one place to another and another world is better than this world and its transfer is well known as the death or end of life. This great pious personality of Allah left this world on 15th Safer in year 892 Hegira.

As per reference from book '*Tariq Auliya Raicher*', that Sheikh was only 18 years old at the time of his death.

Genealogy.

1. Hazrat Khaja Moinuddin Hasan Sanjari.
2. Hazrat Khaja Bakhtiar Kaki.
3. Hazrat Khaja Fariduddin Gunj Shaker.
4. Hazrat Khaja Nizamuddin Auliya.
5. Hazrat Akqi Sirajuddin Aoudhi.
6. Hazrat Khaja Shamu Zahedin Alauddin Haq.
7. Hazrat Khaja Ashraf Jahangir Haji Samastani.
8. Hazrat Asaduddin Zinjani.
9. Hazrat Khaja Arif Billa Bin Ziauddin.
10. Hazrat Jalaluddin alias Syed Shah Chanda Hussaini.
11. Hazrat Syed alias Syed Shah Sham Alam Hussaini.

The Urs (death anniversary).

Every year on the 15th of Safar the Urs ceremony is celebrated and the lights are illuminated on the mausoleum. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Syed Shah Sham Alam Hussaini every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

During the Urs (death anniversary) time the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places in large

numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name .

Devotion of the rulers of the Kingdom of Hyderabad.

During the rule of the Nizams of Hyderabad there will be presentation of flowers and oudi (aloes wood) in the shrine of holy of the saint of Deccan (South India) and also there will be a local holiday in Raicher city during the Urs (death anniversary) time.

Reference book :

'Faizan Auliya Deccan ' by Mohammed Ali Majdadi

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9.Tipu Sultan



Tipu Sultan's summer palace at Srirangapatnam, Karnataka

This chapter only describes the death scene of Tipu Sultan, the tiger of Mysore. It does not cover his other great successes and war victories which he fought bravely against the British Kingdom. The red flag on his tomb, over his mausoleum in Srirangapatnam reminds everyone that the tiger's life of one minute is better than the jackal's life of 1000 years. The future generations will remember this great martyr, who is still living in the hearts of the people and will remain in their hearts always, as the martyr never die and remain alive always. It is said that there is a divine help and food available for them. Due to such greatness and martyrdom, daily great number of people are visiting his grand tomb to shed their tears and to pay respect and tribute to this great warrior of the world history.



Tipu Sultan reached the door of the Fort of Srirangapatnam with his bodyguards and troops on 4th May 1799 for the fourth Mysore war. Due to his appearance there was a great encouragement to his soldiers who were fighting inside of the north gate and outside of the fort walls. They attacked with great force on the army of the enemy. The Sultan got down from his horse and joined the first line of the military group. Immediately he was in the middle of many Mysorean military groups, safe and protected. The soldiers were fighting without the care of their lives. By this time the British army had occupied their positions on the fort walls. The firing from the upper side was causing difficulties to the soldiers of the Sultan who were fighting on the ground.

The officers who were treacherous were absent from duty on that front, but this was not a problem for the soldiers of Sultan because the leader of their respect and freedom was with them. They forgot that the enemy had finished his journey of weeks and months at the shortest possible time and they had entered Srirangapatnam due to the misdeeds of treacherous. So, it was not war but it was a treachery against the brave pillar of India, who stood against the colonial powers in India when all the local rulers had supported them. The soldiers of Sultan forgot that there was a rain of bullets on them and they also knew well that their great leader, who showed them the great way in their lives for freedom and respect, was at the door of the death. The sultan was wounded severely. The wounded soldiers of the Sultan were feeling happy with their wounds on their chests. They were watching the brave face of the death. The blood of the Sultan was falling on the soil of Srirangapatnam. When the second

bullet hit the Sultan there was weakness in the face of the tiger of Mysore, but he was still fighting bravely and many of his soldiers were also fighting with him without caring for their lives. In the trench there were a large number of dead bodies of the enemy. Thousands of British soldiers , who were wounded severally, were dying. The firing from two sides of the walls of the fort was very severe. Regarding the Mysorean soldiers, the number of death crossed thousands. When the condition of Sultan became very serious due to wounds, then his bodyguards told the Sultan, “His Highness; now there is no other way except to surrender ourselves to the enemy?”

The Sultan replied, “No, for me the tiger’s life of one-minute is better than the jackal’s life of 1000 years.”

After some time, the Sultan and his officers rode on their horses and the Mysorean soldiers followed them. But when they reached the northern gate of the Fort they saw that some of the positions were in the control of the British enemy. A large number of soldiers, children, older persons and women were trying hard to go out of the Fort, but the British were pushing them inside the Fort with their guns and were forcing them to go to the backside of the Fort. When they saw the Mysorean army coming towards the gate, they started firing them. The firing was also started from the walls of the Fort and a bullet hit the Sultan’s horse. It died on the spot. The Sultan fell on the ground and his turban also fell on the ground near him. But the Sultan was very brave, he tried and with great difficulty he was making himself stand when suddenly a bullet hit his chest. He fell on the ground again.

A British soldier tried to open the belt of his sword but the Sultan was still alive and he did not allow the soldier to take out the sword. It was an insult to the Sultan. He fought bravely and hit the soldier with his sword with his full force, but the soldier opposed to his gun. The Sultan's sword hit the gun and it broke into two pieces. That soldier then raised his gun up, pointed it towards his head and made the fire. The sun of Mysore, who had shown the beautiful stages of freedom to the people of Mysore, had set. After three hours of sunset the British army captured the city of Srirangapatnam and its Fort. The army of Hyderabad then entered the city under the command of Mir Alam. Inside the city, there were dead bodies of about 12 thousand soldiers in Mysorean army, but the success of the British and the Nizam's army was incomplete, because they could not find the dead body of the great Tipu Sultan. They searched each and every corner and place of the palace. With the help of treacherous they searched the houses of the faithful soldiers and friends of the Sultan. The young prince was frightened. The wounded and helpless persons were asked about the Sultan. The soldiers of the Sultan who were on the different fronts were also asked about the body of the Sultan but they could not reply in this matter.

The soldiers who had seen their Sultan falling from the horse on the ground could not reply them correctly even though they were offered money and wealth. Some of the Sultan's soldiers thought that the Sultan was alive and was under the pile of dead bodies. They waited for the proper time to take out the Sultan of it. Others thought that he was dead but they did not point his dead body so the enemy could not find his dead body. There

were rumours that the Sultan was dead and his faithful followers had taken away his dead body.

Some believed that Sultan had not died but he was wounded and disappeared and will come back again. He had left Srirangapatnam after the first attack between British and Hyderabad army troops and had reached prince Fateh Haider. He will make his head quarter at Saraya or Chital Drug and will continue his attacks from there. These news not only created confusion among the army troops of the British and Hyderabad but also to the treacherous who had sold the freedom of Mysore for the promises of land and wealth from their foreign lords. They were very much worried about their future when they had seen the fate of Mir Sadiq and Moin-ud-Din.

In the midnight, Mir Qamar-ud-Din, Pornia, and Badar-Uz-Zaman was sitting in front of the palace of Sultan and were talking with an English army officer. Some soldiers were around them and were holding torches in their hands. At that time Mir Nadeem came over and cried, "Now I got the correct information about Tipu Sultan that his dead body is there in front of the north gate of the Fort under the pile of other dead bodies. So please follow me up to there." All of them followed him and they reached that place where there were many dead bodies. On the order of British officers, all dead bodies were checked one by one. When they were doing so, one English soldier touched the hand of a corpse when his hand hit with some hard metal and the turban from corpse head had fallen down. The black long hair covered the face were open. The English soldier explained the details to his officer. When they brought the torches closer, they found a woman's corpse who was wearing golden bracelets on

her hands. They found another woman's corpse, which was badly injured with many bullets. Paranoia took the torch from the soldier, carefully watched that woman and recognized her. The English officers asked him, "Are you able to recognize her?" Pornia said, "Yes, she is an orphan Hindu girl and her father was died in the last war. The Sultan had adopted her as his daughter." "And who is another woman?", asked English Officers. "I do not know about her. May be she belongs to the royal family.", replied Pornia.


After some time all the corpses were checked. When they saw the body of Sultan Tipu they were silent. The sultan's dress was full of bloodstains, but his face was full of grandeur and grace. In his hand was handle of his broken sword and his dress was same like his other army officers but his turban was different from others. Sultan's turban fell down from his corpse. Badar-uz-Zaman had taken that turban. One English officer asked him, "Is this Tipu Sultan?" Mir Qamar-ud-Din replied in a low voice, "Yes, congratulations for the victory." One English soldier cried, "He is alive." So some persons pointed their guns towards the body of Tipu Sultan.

One English officer came forward, checked the pulse of Sultan, put his hand on the chest of Sultan and said, "He is dead." Badar-uz-Zaman looked at the Sultan's turban, touched it to his eyes with great respect and said, "We are his murders and not all of you. We had murdered him and our coming generations will put flowers of respect on his grave." The English officer told Qamar-ud-Din that they are grateful to him and asked him to make arrangement to send the corpse in palanquin (Palki) to the palace. He informed General Harris. After some time there were

slogans of victory from all the corners of the Fort and with great joy and happiness the English soldiers moved into the houses of Mysorean people for plundering and looting. The other groups of the British army, who were searching the Sultan, also followed them in looting and plundering the people's properties and killing the innocent men and women. That night turned into a black night for the inhabitants of the Mysore city. There were cries from thousand of daughters of this nation ,but there was no reply to it.

Due to the misdeeds of Mir Sadiq and others, all such things happened. The mother who had nourished with her milk to Mir Sadiq, the treacherous, was also ashamed. No house of Srirangapatnam was safe and secure from the brutality of the English army. The treacherous, who had helped Mir Sadiq,Pornia, Qamar-ud-Din and Moin-ud-Din were then thinking that they had not only sold away the freedom of Mysore but also they had sold the respect and value of their daughters and women. The soldiers of Sultan killed Mir Sadiq and Mir Moin-ud-Din before they received their reward of treachery from their foreign lords. Their souls must be watching the misdeeds of British army doing wrong in their houses for whom they had made the way of entry to the city of Srirangapatnam. Their daughters and women were in distress condition due to the misdeeds of the drunkard soldiers. Those women cried and appealed as follows. I am the wife of Meir Sadiq. I am his sister.

I am his daughter. This is the house of Meir Moin-ud-Din and he was a friend of Lord Wesley. General Harris knew him very well and you can see his corpse in the other room. The people had

killed him because he was a friend of the British army, so you should not do harm to the families of the faithful persons in East India Company and to the daughters and women of the nation. I am the son of Meir Moin-ud-Din and these are my sisters and this is my wife, please take me to General Harris. But there was no reply from the soldiers except they laugh and cruel misdeeds. The soldiers of the Sultan's army, who were disappointed with the result of war, started protecting their houses against the cruel deeds of the British soldiers who were drunk and were very busy in the evil deeds 

The mausoleum housing Tipu Sultan's tomb . Tipu Sultan 's flag is in the foreground

of looting and plundering. There was a stream of blood in the streets and bazaars of the city.



The mausoleum of Tipu Sultan at Srirangapatnam. Tipu Sultan's grave is adjacent to the graves of his parents.

On the next day, at about four O'clock, the Sultan's funeral procession started and was followed by prince, officers and four companies of the British army. The faithful wounded soldiers of the Sultan and other persons were ahead and were holding the sultan on their shoulders. There were lots of fear and terror in the city due to looting and plundering which took place at last night. Streets and bazaars were vacant. When the funeral

procession left the Fort all men, women and children from all the communities joined it with a heavy heart. On the way the number of people increased and their fear and terror decreased gradually.

They were considering themselves as the most unfortunate people and were thinking that the Sultan's corpse is their guard. The men of Srirangapatnam wept loudly and women untied their braids in the grief of the Sultan's death. When the funeral procession left the Fort, the wind was very slow at that time and there was too much humidity in the atmosphere. The people were watching a dangerous storm on the horizon. After some time a black storm covered the entire sky. When the procession reached Lal Bagh and the Qazi finished the funeral prayer, the corpse was placed respectfully in the grave. At that time there was severe thundering in the sky. People were very afraid of it. The British army was ordered for the gun salute but the sound of the guns was not heard clearly because of the thundering of clouds. It seemed that the sky was making 'arrangement' to welcome the soul of great Tipu Sultan.

The darkness in the atmosphere and the thundering of lightening increased and due to this the houses and doors started shaking in the city. General Meadows, Major Beatson and Ellen had described this black storm in their diaries in which they had written that lightening had fallen in some parts of the city of Srirangapatnam as well in the British army camp of Bombay in which two soldiers were dead and a large number of soldiers were severely wounded. The treacherous, who were in the procession under the custody of the British soldiers, were very afraid of this. Immediately after the funeral started the

heavy rain and the streets and bazaars of Srirangapatnam were full of water. After some time some officers and soldiers of the Mysorean army noticed the flood in the river Kaveri.

An old army officer wept loudly and said, "I have not seen such a flood in the river Kaveri in the first week of May ever in my life. Oh! Treacherous of Mysore, you should have waited for one more day as the God was willing to help us but you have missed that chance. On that day, if you had not opened the doors of Srirangapatnam then we could have defeated the enemy without wasting our single bullet." He then said, "Oh! My friends, for this day the Sultan was waiting. How unfortunate we are that the clouds which would have witnessed our success, they are washing the tears of our defeated soldiers."

Reference: from: Nasim Hijazi's Urdu novel 'Aur Talwar Toot Gai'.

Translated
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by:

14.Hadrat Meran Ji Khudanuma Hussaini Sahib

Some details of Hazrat Khwaja Bande Nawaz of Gulbarga

Syed Muhammad Hussaini, commonly known as Hazrat Khwaja Banda Nawaz Gaisu Daraz (July 13, 1321 -November 1, 1422), was a famous Sufi saint from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups.

Hazrat Gaisu Daraz was a Murid (disciple) of the noted Sufi saint of Delhi, Hazrat Khawja Nasiruddin Chiragh Dehlavi. After the death of Chiragh Dehlavi, Gaisu Daraz took on the mantle of the successor (Khalifa). When he moved to Daulatabad around 1398, owing to the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled down in Gulbarga, at the invitation of Bahamani Sultan, Taj Ud-Din Firuz Shah.

The early life of Hazrat Syed Meran Ji Khuda Numa

He was a great Sufi saint of Deccan (South India) and belongs to the spiritual chain of saints who got Faiz (favour) from the great saint of Deccan (South India) Hazrat Khwaja Bande Nawaz of Gulbarga and Khwaja Saheb's brief introduction is mentioned in the beginning of this book.

His name is known as Syed Meran and the following different names are also mentioned in the books of history and in other books of biographies of the Sufi masters of Deccan (South India) area.

1. Shah Meranji Syed Hasan Khuda Numa.
2. Shah Meranji Khuda Numa.

3. Meran Ji Karwani alias Meeran Ji Khuda Numa.
4. Syed Shah Meran Ji Hussain Khuda Numa.
5. Syed Meran Khuda Numa Hussaini.

He belongs to Sadat Chain (descendant of the holy prophet through his daughter Hazrat Fatima) and in all above names, the following name is common.

Meran.

So the above name is well known and by this name he became famous and well known as Syed Meran.

Meran Yaqub who was his caliph and who has spent most of his time with him and he has mentioned in his book *Shimal Itiqiya* that his Murshid's (master) name is Syed Meran. Also, Amin Uddin Thani, who was a disciple of Syed Ali Akber has mentioned in his book *Chaser Har* that his Dada Peer (great grand master) Khuda Numa's name is Syed Meran.

Hazrat Khuda Numa has mentioned in his poetry his names which are as follows.

1. Meeran.
2. Syed Meran.

The author of book *Auliya Bijapur* and author of book *Miskawat Nibawa* has mentioned his name as Hasan. After publication of the book *Miskawat Nibawa*, many other authors who have mentioned the details and information in their writings about Meran Ji Khuda Numa and they have added the same details which were available in the book *Miskawat Nibawa* but these details are added by them in different styles and with some changes in their books.

It is very important to mention here that the author of book *Miskawat Nibawa* has taken great care and attention in the research work for his writings about Syed Meran Ji Khuda Numa but such care and attention was not taken by Abdul Jabbar Khan in writing his famous and well-known book *Tadhkirtal Auliya Deccan*. For this reason, in the name of Meran Ji, addition of Hasan is right and correct and in this matter there may be some reasons for it.

In the book *Miskawat Nibawa* the author Shah Ghulam Ali added the entries about Meran Ji Shah which are without his knowledge and without any reference to this matter so it is only his Qiyas (presumption) that Khuda Numa's name is Syed Meran Hasan but this portion of his name was not well known and also not become famous. As per tradition and connection of Tariqat (mystic way of life) this part of the name of Hussaini and the other part of the name Hasan which are similar to the pronunciation so it is not easy to pronounce and also with the tname of Hasan and to add the name of Hussain which is very hard and difficult to pronounce two names together and so it will also not look good and also not useful and not practical. His title is known as 'Khuda Numa'. The disciples due to his 'Anwar Marifat' (light of knowledge) used to call him as 'Khuda Numa'. The author of book *Miskawat Nibawa* has mentioned the following details in the book.

“ After completion of all stages of Saluki (mystic way) Meran Ji Shah has entered in the city of Hyderabad and started his mission work of calling the mankind towards the right path of

Allah and due to his multi services and benefits his title became well known and famous as 'Khuda Numa'." So, for this reason, a large number of people approached towards him in this matter and there were good and positive results in their lives as they followed the tradition of Allah's last prophet and Allah's commandments for the success of their lives after the death."



Tomb of Hadrat Meeraji Khuda Numa in Hyderabad

The Lineage and genealogy

The details of his family connection are not available in the books of history and in the books of biographies. At present, the custodian of his shrine is Syed Noor al-Ambia Hussaini and caretaker of the shrine is Syed Lutf Ullah Hussaini. The shrine is known as 'Kamraqi Gumbaz (tomb)' and which is located in Zia Guda in Karwan area of Hyderabad in the old area of Golconda fort.

As per the Shajra (genealogy) records of Syed Noor Wali Khuda Numa Thani and as per the historical records it clearly shows that it is not the Shajra (genealogy) details of the family, but it is Shajra (genealogy) records of the caliphs and in which it is clearly mentioned that Shaikhs after Hamid Ullah Hussaini all are ancestors (Ajdads). In this Shajra (genealogy) records and in all other documents of their family connections there is no mention of Meran Ji's father's name. But as per the

statement of former custodian Syed Noor Wali Khuda Numa Thani , Meran Ji's father's name is Shah Qasim Mahmood. But in the shrine area of Khuda Numa one person Haider Ali lived there and who had worked there as shrine's Qadim (servant) and as per his brief Shajra (genealogy) records of Chain of Chistia and Quaderia and in the Shajra (genealogy) records of Quaderia Chain it is mentioned the name of Shah Mahmud Abdul Haq upon the name of Khuda Numa and after the name of Khuda Numa all other names which mentioned are same as per Shajra (genealogy) records of Chistiya Chain.

As per the information of former shrine care taker Haider Ali, Khuda Numa's father's name is Shah Mahmood. This Shajra (genealogy) records are found correct because it was recorded by the father of the former custodian of shrine Syed Thani Amin Uddin Hussaini and it was written on 18 Jamid Awwal in the year 1331 Hegira.

As per Shajra (genealogy), records of one famous pious personality of Hyderabad Syed Ismail Zabih Ullah Shah and who was caliph of Hazrat Iftakhar Ali Shah Watan and in his Shajra (genealogy) records it is mentioned the name of Syed Meeran Ji Khuda Numa in the ninth generation. For the details of disconnection of Shajra (genealogy), information about Meran Ji and this information will be discussed in this book in the other part in which the details of his sons are mentioned.

In the above Shajra (genealogy) records it is mentioned the name of Syed Mahmood Baluft Mabud above in the name of Meran Ji and by the name of Syed Mahmood the name

of Syed Baderuddin Habib Ullah is mentioned and from this name to Shaikh Abdul Quader Jilani are mentioned and also the Shajra (genealogy) connection of Shaikh Abdul Quader Jilani is also available there. As per the above Shjara (genealogy) records Meran Ji's father's name is Syed Mahmood Balutf Mabud. This is the same pious person who became famous with the name of Sheikh Mahmud Dahan and who was the caliph of Burhanddin Janem and who was master and Peer (religious teacher) of Aminuddin . Mahmud Khush Dahan was the nephew (sister's son) of Shah Abul Hasan Quaderi and he was also daughter's son of Syed Baderuddin Habib Ullah. As per records of book *Rauzatul Auliya*, Mahmud Khush Dahan was a disciple of his grandfather. The compiler of book *Miskiwaat Nabwa* has mentioned that Mahmud Khush Dahan got the caliphate of Quaderia Chain from Shah Abul Hasan. The clarification of the above reference is as follows.

“ Mahmud Khush Dahan was a disciple of his grandfather, but he got caliphate from his uncle.”

As per the records and biographies of saints of Deccan (South India), it is not right that Meeran Ji belongs to the son of Mahmud Khush Dahan. In the details of bait (pledging spiritual allegiance) of Meran Ji with Hazrat Aminuddin Ala this reference is mentioned in many biographies of Deccan (South India) but in such records it is also not mentioned that Meeran Ji's father's name is Mahmud Khush Dahan and for this reason the above reference is not acceptable so it is totally wrong . But is possible that Meran Ji Khuda Numa is the brother of Tariqat (mystic way)

of Syed Khudawand Hadi and Syed Khudawand Hadi's caliph Shah Meran Ji had obtained the permission for the use of Shajra (genealogy) of Quaderia from Mahmud Khush Dahan but it is also not right, because in this matter there is no reference and history records are not available. For this reason, without correct record and references of biographies and history details of Deccan (South India), it is not correct to accept Meran Ji's father's name and also other details of his family links and all other connections are not confirming the above details .

As per his family traditions and other details of information it may be possible that his father's name may be as follows.

Shah Qasim Mahmood.

Shah Mahmood Abdul Haq

But his father's name as Mahmud Khush Dahan is not correct and which is also not find in the history records and other books of biographies. But it is found correct that his Nasab (genealogy) is from Syed (descendant of the holy prophet) Chain which is mentioned in many books of biographies of the holy saints of Deccan (South India).

The year of his birth

The Meran Ji's birth year is not available in the books of biographies and history books of Deccan (South India) but his caliph Meran Yaqub has mentioned his age as 70 years old in his book of *Shamil Ityaqi* and year of death as 1074 Hegira. Meran Yaqub was his disciple and maybe his caliph so his entries in his book will be accepted as authentic records of his history. So as per the above records of Meran Yaqub about Meran Ji's year of

birth may be 1004 Hegira but as per the writings of Abdul Haq that he found a copy of his book *Sharah Tamhidat* which was written in the year 1012 Hegira and this is correct and at that time of Meran Ji's age will be 35 years old and below than this age in which it is not possible to write Sharah (commentary) of any book due to Istadard (qualification) and knowledge.

The mistake of the wrong writing of the year is clear in the copyist's following lines.

The copyist pretended himself as a servant of the great shrine of Meranji which shows his mistake as he was written that after the death of Meran Ji in the year 1112 Heigra. This mistake of the year is also clear in the statement of Meran Yaqub and which is very authentic and perfectly correct in the right direction.

The details of his employment of Golconda Court

About Meran Ji's employment, the compiler of the book *Miskawat Nabwa* has mentioned the following details. The following details were also mentioned in many other biographies and history books of Deccan (South India) but Abdul Jabbar Khan Sufi mentioned Ibrahim Adil Shah instead Sultan of Bijapur in this matter.

Sultan Abdullah Qutub Shah of Golconda Kingdom was crowned in the year 1035 Hegira and in the year 1037 Hegira Ibrahim Adil Shah Thani died. So Meran Ji, was sent to Bijapur upon crowing of Sultan Abdullah Qutub Shah of Golconda when Meran Ji's age was not more than 32 years. So in this younger age, a person is able to perform important diplomatic mission work, but the kings used to send old and

experienced persons in their diplomatic mission work between the two kingdoms. So sending of Meran Ji, who was still young seems to be not wrong. So it is also not clear why Abdul Jabbar Khan Sufi has mentioned that Meran Ji, was sent to Ibrahim Adil Shah Thani but he has not mentioned any historical records in this matter. In this matter, Dr. Zoor has mentioned in his book *Tadhkirta Urdu Maqtuat* the following details and information which are as follows.

“That Sultan Abdullah Qutub Shah of Golconda Kingdom has sent him to Bijapur for diplomatic mission work in the year 1046 Hegira and while during his stay there he became devotee and Mureed (disciple) of Shah Aminuddin Ala and left the employment of the Sultan of Golconda Kingdom.

So it is not clear why Dr. Zoor mentioned the year 1076 Hegira and the above details in his book, but he has not mentioned any historical references in this matter. So the above year 1076 Hegira is not correct because in this year 1076 Hegira Ali Adil Shah Thani was crowned and at that time Meran Ji's age may be 63 years. So at that age, he will be perfect to perform his diplomatic mission work between two kingdoms. But to accept the above year 1076 Hegira as per the above statements is not correct and right. Due to the crowning of some kings, there will be some problems between neighboring states, but these problems will arise in the course of time and to settle such problems and matters the diplomatic missions will use to visit the kingdoms to negotiate and settle the problems and other disputes peacefully and smoothly.

Sultan Abdullah Qutub Shah of Golconda Kingdom ruled from the year 1035 Hegira to 1083 Hegira. So during this long period of 48 years of rule of above the king, Meran Ji, was sent to the Bijapur City for attending some important diplomatic mission work of the Kingdom of Golconda. To accept the year 1076 Hegira without any historical record and reference from the biographies and for this reason it is very difficult and not useful at all because upon returning from Bijapur Meran Ji left the employment of the Sultan of Golconda Kingdom and started the work of preaching and propagation of Islam to the people who were searching the right path towards Allah.

He left his high-level job of Golconda Court

He left his high level job in the Golconda Court of Sultan Abdulla Qutub Shah for the sake of his work of preaching and propagation mission of Islam as per traditions of Allah's last prophet in the foreign lands so in this way he left his high-level job of earning money and wealth and higher status and settled down in Abdullapur area of Golconda Kingdom on trust of Allah and he was most successful in this matter and the details of his grand progress and positive results are mentioning as follows.

He was most successful there for the general training of a large number of disciples and devotees. He also arranged special training of many persons and awarded them saintly dress.

He was responsible for the training and teaching of disciples and Mutiqid (devotee) persons and also he was successful in writing many books on Sufism and on the Islamic subjects and

these books were mentioned by many authors in their books. His books were written for the purpose of preaching and propagation work of Islam as well as training and teaching purpose of his disciples and devotees in the area of the Deccan (South India).

His great achievement and best record are that he has successfully translated the book of *Sharah Tahdidat* from Persian to Deccani language which is a very long book having 600 pages. So this book shows his great work of translation, which is not possible in two years time. So while teaching and preaching work of disciples and devotees, the translation of above work which is well known and it was done in between the year 1067 Hegira to 1074 Hegira and which seems to possible, but it is very difficult and hard task which was done in the above short period of time.



The mausoleum of Hazrat Ameenuddin A'la Bijapur

So until his departure on his diplomatic mission to Bijapur, Meeran Ji was an employee of the Sultan Abdulla Qutub Shah of Golconda Kingdom and he used to perform his duties sincerely to the entire satisfaction of the king and for this reason he was well known as most Diyantdar (sincere) employee among other persons in the royal court of Golconda Kingdom. Due to his high level of character and conduct, the king has selected him to perform his diplomatic mission duties between the two kingdoms for the settlement of some important works of the two neighboring states.

Upon leaving the royal job of Golconda Court Meran Ji started his life on the trust of Allah. There are no records available for the grant of any royal funds or Jagirs (estate) or lands as well as pensions and in this matter the former custodian of the shrine Shah Noor Wali has some documents and important papers with him. But with him also some documents showing the royal grant of the daily allowance of one Rupee are available to him from the Hyderabad Government. Also, the above grant was renewed by the king to his successors and not to Meran Ji. So while checking these documents and records it is not known that the grant was sanctioned to Meran Ji.

In the Meran Ji Khuda Numa's shrine, there is a large area of open land and one well is available there and these properties were not purchased from the royal grants but these properties were purchased by Meran Ji or his successors only.

During the year 1202 Hegira there was a fire accident in the room of the shrine building in which purchase deed of land, Meran Ji's Tabrukat (relics) and his books were damaged. But in the year 1203, Hegira during the rule of Hyderabad King Nizam Ali Khan the purchase deed was renewed and awarded to the successors of the shrine and these documents were still available with the custodian of the shrine.

His Sons

As per reference of Quader Khan Munshi who was the author of book *Tadhkiratal Quaderia* and Ghulam Hussain, who was the author of book *Gulzar Asifia* and these two authors have mentioned that Meran Ji has one son and his name is mentioned

as Aminuddin Thani and who was succeeded after his father's death. The compiler of book *Miskawat Nibwa* and *Tadhkira Auliya Deccan* have also mentioned that Meran Ji has one son and one daughter. Meran Yaqub author of book *Shamil Etiqia* has mentioned about his son in law and his son. The author of book '*Gulzar Asifia*' has not mentioned about his daughter, but he has mentioned about his daughter's son Shah Meran Hussaini.

Khuda Numa's son Ali Amin or Shah Aminuddin Ali or Shah Aminuddin Thani became his successor and for a period of four years he was engaged in the teaching and preaching of Islamic work to bring the people on the right path towards Allah and he was died in the year 1074 Hegira but there are no details of sons of Aminuddin Thani available in the records. The author of book *Auliya Deccan* has mentioned that he has no sons. Many authors have mentioned that Aminuddin Thani's sister has two sons and their names are as follows.

1. Syed Bade Shah Hussaini.
2. Shah Meran Hussaini.

Hazrat Aminuddin Thani has granted caliphate to the above two sons of his sister. One year before his death, he has requested Syed Bade Shah Hussaini to act on his behalf and follow all activities as an in-charge person inside and outside of the shrine. The other son of his sister Shah Meran Hussaini has obtained the permission of his Murshid (master) and uncle Aminuddin Thani and shifted to Dhoolpet area in Hyderabad and he settled down there and started preaching

and propagation work independently and his mother who was the daughter of Meranji Khuda Numa used to live with him. He was died in the year 1140 Hegira and he was buried in the tomb in the mosque of Ghani Ullah Shah in Mangalhat Hyderabad and his tomb is same like Meran Ji's tomb in Zia Guda in 'Kamruqi' style. His son Aminuddin Asghar became his successor upon his death. The compiler of the book *Miskawat Nibwa* has mentioned the following details about Shah Meran Ji Thani which are as follows.

Bade Shah Hussani was busy for a long period in the work of preaching and propagation of Islam. He was Salek Majzub (one lost in divine meditation) and one day in his condition of Jazb (passion) he left from the tomb of Merani Ji and has reached in the village Musalimadgh and he hid himself there for a period 12 years in the mountain area. When the relatives have got this information then one of his relative Syed Shahbaz Hussaini has brought him back to Hyderabad from there. Upon his return from there, he has continued his work of preaching and propagation for a period of some years and died.

Meran Yaqub has mentioned that he has started the translation of book *Shamil Etqia* during the period of Shah Meran Ibn Syed Hussain's caliphate and it refers to the period after the death of Bade Shah Hussain when there was no successor available for a period of 12 years for the caliphate of Meran Ji and during this period disciples and Matqdin (devotees) naturally thought that Shah Meran as successor of Meran Ji.

The compiler of the book *Miskawat Nibwa* has mentioned that Bade Shah Hussaini has two sons and the details are as follows.

1. Akbar Syed Ali Saheb.
2. Bade Shah Saheb.

Bade Shah Hussaini has granted his saintly dress to his son Akber Syed Ali Saheb and his second son Bade Shah who was majzub (one lost in divine meditation) and he used to live with his brother and he became his successor upon death of his brother Akber Syed Ali Saheb and as per reference of the book *Miskwat Nibwa* he has left no sons after him and for this reason his sister's son Shah Hamid Ullah Hussaini who was his son in law became his successor.

As per reference from the book *Miskwat Nibwa* in which it is mentioned that upon the death of Shah Hamid Ullah Hussaini his son Jamal Ullah Hussain became his successor and continued the work of preaching and propagation of Islam successfully and former custodian Noor Wali Saheb belongs to the sons of Shah Hamid Ullah Hussaini.

As per Shajra (genealogy) records of the caliphate of the Khuda Numa in which the details and information up to Jamal Hussaini have been recorded from the book *Mishkawat Niba* and other details and information have been taken from '*Mamluk Shajara*' prepared by Shah Noor Wali and in the above '*Mamluk Shajra*' the details of deaths and other information have been taken from book '*Shamil Etqia*'. Syed Ali Hussain's year of death was recorded from the book '*Miskawat Nabwa*'. The

detail of record of death from Hamid Ullah Hussaini to Syed Thani Aminuddin Hussaini has been taken from records and documents of grant of daily allowance which belongs to Noor Wali Saheb. The above details and year of deaths are mentioned as follows.

Name	Year of death
Shah Meran Ji Khuda Numa	1047 Hegira
Aminuddin Thani son & The successor of Meran Ji	1078 AHegira
Bade Shah Hussaini successor of Aminuddin Thani.	
Syed Ali Hussain son & The successor of Bade Shah Hussaini.	1160 Hegira
Syed Hamid Ullah Hussaini	1182 Hegira
Sister's son and successor	
Syed Jamil Ullah Hussain	1235 Hegira
Syed Hamid Ullah Hussain Thani	1261 Hegira
Son and successor.	
Syed Shah Wali Ullah Hussaini	1295 Hegira
Son and successor.	
Syed Shah Thani Amin Uddin Hussaini	1332 Hegira
Son and successor.	
Syed Noor Wali Khuda Numa Hussaini.	
Syed Khwaja Aminuddin	
Syed Noor Ambia Hussaini (present custodian)	

The author of the book *Miskawat Nibwa* has mentioned about death of Hamid Ullah Hussaini and his one son Jamal Ullah Hussain, but as per records of daily grant of allowance it is clear

that Hamid Ullah Hussain has one more son and his name is known as Syed Ali Hussaini and it is strange that after the death of Hamid Ullah Hussain the daily allowance was transferred in the name of Syed Ali Saheb and after him the daily allowance was transferred to his son Syed Jamalullah Hussaini.

As per reference from the book *Gulzar Asifia* in which it is mentioned that Shah Amin, who was born in Kurnool belongs to Meran Ji and this information is not found correct so it is not acceptable because Meran Ji's chain of a son was finished upon Aminuddin Thani and so the chain of their Al (family) also came to an end upon Syed Ali Hussaini who was the son of Bade Shah Hussaini.

The bait (pledge of allegiance) and caliphate

The details and information of his Bait (pledging spiritual allegiance) and caliphate have been mentioned by all authors that Sultan Abdullah Qutub Shah (1035-1082) has sent Meran Ji to visit the kingdom of Bijapur on the diplomatic mission work for the settlement of some affairs of the kingdom. Upon fulfilling his diplomatic mission duties in Bijapur city he was planning to return back to Golconda Kingdom and at that time he came to know that Hazrat Aminuddin Ala who famous and holy saint of Bijapur has come out of his room of worship and large of persons were coming to visit him there for the fulfilling of their desires and wishes and as well as for his teaching and training by his wisdom of knowledge by his kind grace and due to kindness of Allah. For the above reason, Meran Ji was anxious to visit him for his desire of his heart to see him in

this matter. So he went to see him and has watched his Jamal Mubarak (kind grace). Hazrat Aminuddin Ala due to his practice in which when there will be decrease in the Galba Hal (passion of ecstasy) then he used to come out of the worship room and used to teach and preach Islamic commandments and other details to the mankind and he used to sit while looking down to the earth and scratching the soil and when he look at the gathering then all persons in the gathering used to put down their heads and all authors of the books of biographies of Deccan (South India) have mentioned these details in their books . So on that day Hazrat Aminuddin Ala was sitting there while his head was down and he was scratching the soil and by chance, he has looked at one stone and asked the persons of gathering what the stone is saying ?. The caliphs and disciples were unable to reply in this matter. After some time Hadrat Aminuddin Ala again has asked the above question, but nobody was not able to answer in this matter. So, for this reason, Meran Ji was proceeding further to reply the above question and has slowly told the caliphs that if there will be permission from them in this matter than he can answer this question of the Sheikh. So the caliphs and other persons asked him to be silent in this matter as they do not have the ability to reply in this matter so how another person will be able to reply this question.? For this reason, Meran Ji became silent and could not reply in this matter. Then the Shaikh told them, “ Oh : people of the gathering if Meran Ji wants to say something so allow him in this matter. “

Upon getting the permission from the Shaikh, Meran Ji reached near the Shaikh and paid his great respect and honour to him and replied in this matter that “ Dear Khwaja : the stone is said that one who was Aminuddin was become God and one who was God became Aminuddin.” When the Shaikh heard his reply of wisdom then he stood and caught the hand of Meran Ji and took him into his room of worship. After some time he kept him in his room and made him seem like him and asked him to go out of the worship room. When Meran Ji upon getting his status of the Fana Fil Sheikh (morality for the sake of his master) and came out of the worship room and then all persons thought him as Hazrat Aminuddin Ala and so they put down their heads, and when their head was up and they saw Meran Ji is there so, for this reason, all were ashamed in this matter. At that time Hazrat Aminuddin Ala came out of the worship room and told them “ One who was Aminuddin became Meran Ji and one who was Meran Ji became Aminuddin.” After this event upon taking his Bait (pledging spiritual allegiance), he kept him in his company for some time and trained him and awarded him saintly dress and caliphate and asked him to proceed towards Hyderabad for the preaching and propagation work of Islamic religion in the area of the Deccan (South India).

Meran Ji came to Hyderabad and left his royal court job and started his teaching and propagation work. Due to his hard tasks and endeavors, a large number of people in Hyderabad are able to know Marafat Ilahi (knowledge of Allah) and for his great

successful work and good results the people started to call him 'Khuda Numa' and so, for this reason, this name has become his title.

For the training and teaching as well as for the propagation of Islamic work he was written many booklets on the Islamic subjects in Deccani language for the guidance of a large number of disciples. Despite training and teaching work of a large number of his disciples, he was busy in the work of writing many books and it is also the fact that due to his above many works he got Huzur Qalab (presence of heart) with him.

Due to his above many works or due to his thinking that he got Huzur Qalab (presence heart) or due to some other reason he was not in contact with his Sheikh Aminuddin Ala and also could not able to send his letters or messages. For this mistake some persons have informed the Sheikh that Meran Ji in Hyderabad due to his popularity of saintly status and great position has overlooked him and neglected him and the Sheikh told them that " We have made him like us so he could not do like this and if you do not believe in this matter then we will prove his Iradat (devotion)." Upon this Sheikh has called one dog which came there immediately and the Sheikh wrote something on the paper and tagged the paper under his neck and ordered the dog " Go to Hyderabad and bring reply from Meran Ji . " As per his order the dog left for his journey to Hyderabad from Raichur city . When the dog reached near Hyderabad city Meran Ji came to know about his arrival and went to the outside of the city to welcome the dog along with

his many disciples and friends with Palki (palanquin) and brought the dog in the Palki (palanquin). Meran Ji along with others supported and carried the Palki (palanquin) on their shoulders and brought it to the city with great respect and honour.

The city people watched the procession of palanquin (Palki) which passed from many roads and streets and they noticed the greatest respect and honour of Meran Ji towards his master's messenger as his master was great Sheikh of his time . On reaching his residence, he asked the dog to sit on the Masnad (throne) and paid his great respect and stood against him while folding his hands for his honour and attention in this matter. When Meran Ji came to know that the dog wants to return back to the City of Bijapur then he wrote a letter to his master and tagged it on the dog's neck and went along with the dog with many disciples and friends to send him back to his place and Ruqsat (farewell) the dog to Bijapur and in this matter Meraj Ji covered A long distance from his residence to outside of the City of Hyderabad. When the dog reached back to Bijapur and Sheikh read Meran Ji's letter of great sincerity and kind respect and honour. He also came to know the details of great respect and honour of Meran Ji to his dogs by the followers of dogs as they went to Hyderabad with him and came back from there to Raicher and they have explained him all events of Hyderabad and Meranji's great welcome and farewell of his dog . So, for this reason, the persons who complained about Meran Ji were ashamed of their mistakes and wrong thinking and misunderstanding on this matter.

The author of the book *Roudhatul Auliya* has mentioned that Hadrat Aminuddin has many caliphs but following three were famous and they did many miracles as well as they did great endeavors for teaching and training work of the disciples.

1. Syed Shah Khudawand Khuda Numa Chincholi.
2. Shah Meran Ji Syed Hasan Khuda Numa.
3. Quader Linga Ankal Kotal.

As per Idare Adabeyat Urdu's records of Shajra (genealogy), the details of following three caliphs Hazrat of Aminuddin Ala are available.

1. Shah Fatah.
2. Shah Qasim.
3. Baba Saheb.

The author of the book *Tadkirtal Quaderia* and other authors of books of biographies have mentioned only about the caliphate of Baba Saheb, but they have not mentioned about Shah Fatah and Shah Qasim.

The author of the book of *Miskawat Nibwa* and *Gulzar Asifia* has mentioned that Hadrat Murad Shah Dhoti's master name is Shah Fazil who was caliph of Hadrat Aminuddin Ala.

Hazrat Aminuddin's one more caliph's name is Syed Shah Mohamed Quaderi and who was famous for his great endeavours and miracles and for this reason his title is known as *Ba Noor Dariya* and this reference is available in the book *Roudhatal Auliya's* Urdu translation book and which added it in the section of *Auliya Raichur*. The following are eight caliphs of Hadrat Aminuddin Ala.

1. Shah Quader Lingakotal native of Sehun.
2. Shah Khudawand Khuda Numa.
3. Meran Ji Khuda Numa.
4. Shah Fatah.
5. Shah Qasim.
6. Shah Fazil.
7. Syed Shah Mohamed Noor Dariya.
8. Baba Saheb.

The authors of books *Miskawat Nibwa* and *Tadhkira Quaderia* have mentioned some following details about his three caliphs of Hazrat Aminuddin Ala and which are very interesting to read.

Quader Lingakotal was a pious person but he was a Majzub (one lost in divine meditation). During Galba Hal (a passion of ecstasy) he was unable to follow the Shariah (Islamic) law and for this reason, he was called half caliph. As Majzub (one lost in divine meditation) used to act Kuaraq (miracle) things so, for this reason, the disciples used to think that Shah Abdul Quader Ling Band as complete caliph and they also think that Meran Ji as half caliph. As per records and references of books of biographies, it is accepted that Khudawand Hadi was complete caliph and who was greatly benefitted and favoured by Meran Ji.

Chain of Chistiya of Meran Ji

This chain is famous from Hazrat Khwaja Bande Nawaz to Hazrat Aminuddin Ala and also from Meran Ji to present custodian of Meran Ji's shrine the chain is same (Chistiya) and this also belongs to Meran Ji's sons and successors.

Hazrat Khwaja Bande Nawaz Gesu Daraz died in the year 825
Hegira

Shah Jamaluddin Maghrabi.

Shah Kamaluddin Biyabani.

Amiruddin Meran Ji Shamul Ashaq 902-922 Heigra

Shah Burhanal Haq Wa Din (Burhan Uddin Janem death 990
Heigra)

Khaja Aminuddin Ali death 1086 Hegira

Syed Meran Ji Khuda Numa death 1074 Heigra

Aminuddin Ali Thani death 1078 Hegira

Bade Bada Shah Hussaini

Syed Ali Hussaini death 1160 Heigra

Syed Hamid Ullah Hussaini death 1182 Hegira

Syed Jamal Ullah Hussaini death 1235 Hegira

Syed Hamid Ullah Hussain Thani death 1261 Hegira

Syed Shahwali Ullah Hussaini death 1295 Hegira

Syed Shah Thani Amin Uddin Hussaini death 1332 Hegira

Syed Noor Wali Khuda Numa Thani Hussain.

Syed Nur Ambia Hssaini present custodian.

Some caliphs of Hazrat Aminuddin Ala have also obtained
caliphates from the Chain of Quaderia and the details are as
follows.

1.Syed Mohammed Nur Quaderi Nur Dariya from Syed
Fariduddin.

2.Syed Khuda Numa from Sheikh Mahmud Bilataf Mabud
Razdan.

3. But the details of Meran's Ji caliphate of Quaderia is not available in the books and in the other reference books.

As per Shajra (genealogy), records of Chistia and Quaderia Chains which was found with Hyder Ali, who was a servant of the shrine and the details are as follows and this information is useful for the research and reference work in this matter.

It is very surprising to note that Shajra (genealogy) details of Chain of Quaderia were prepared by the former custodian's father Syed Thani Aminuddin Hussaini but he has ignored the following two names in between Bade Shah Hussaini and Jamal Ullah Hussaini.

1. Syed Ali Hussaini.
2. Syed Hamid Ullah Hussaini.

The above two were famous saints of these chains.

Shajra (genealogy) details of Quaderia chain

Shah Mahmood al-Haq

Syed Meran Ji Khuda Numa

Syed Thani Amin Uddin Hussaini

Syed Bade Shah Hussaini

Syed Shah Jamal Ullah Hussaini

Syed Shah Wali Ullah Hussaini

The above details of Shajra (genealogy) records of Quaderia Chain were prepared by Syed Thani Aminuddin Hussain, who was the former custodian of Meran Ji's Kamraqi (design) tomb shrine on 18th Jamadil Awwal in the year 1331 Heigra. The above Shajra (genealogy) details are not complete and not having the

full details and the data is not valid for the research work and information on this matter. There is Revayat (consideration) which is coming into the family of Meran Ji for a long time that Meran Ji's father's name is Shah Qasim Mahmood and if this reference is correct, then it is possible that Meran Ji has obtained the permission of Chain of Quaderia from his father. But this saint Sheikh Mahmood Shirin Dahn is a not nephew (sister's son) of Abul Hasan Quaderi.

The caliphs of Hazrat Meeranji Khuda Numa

In this matter, there is no information available in the books of history and biographies as well as in other reference books in the libraries about the saints of Deccan (South India) area. Despite hard tasks and endeavors, the information about five caliphs was found and the details which are mentioned as follows.

1. Syed Aminuddin Ali Thani.
2. Shah Meran Yaqub.
3. Shah Abdul Halim Chisti.

Shah Meran Yaqub in his translated book *Shamil Etqia* has not mentioned about his caliphates but he has mentioned many other details of teaching and training work of the disciples and favours of Meran Ji in such an interesting style which show that he was his caliph. The details of Meran Ji's third caliph Shah Abdul Halim's reference are available from 'Idare Adbayat Urdu's caliphate (Khilafat) information in which there is information about him that he belongs to the caliph of Khuda Numa. The above Shijra (genealogy) information also confirms the connection link of caliphate with a picture which

belongs to Hader Ali Saheb in which it is shown that Meran Ji is sitting on the Masnad (throne) and against him Aminuddin Thani is standing with Morchel (fan made of peacock feathers) in his hand and one more pious person is also standing on his backside with his Morchel (fan made of peacock feathers) in his hand and his name is mentioned as Baba Halim. The above information is also confirmed in the book *Sharah Irshad Nama* in which the details of his caliphates are mentioned. His fourth caliph's name is Shah Babber Ullah Hussaini and this information is available in the book *Tilwatul Wajud* and which was written by his disciple Maqdoom Shah Hussaini and other details from the above book are as follows. In the book *Miskiwaat Nibwa* it is mentioned that Meran Ji's fifth caliph's name is Syed Suharab Razvi.

The details of caliph's Meera Ji.

1. Syed Aminuddin Ali Thani, son, and caliph.
2. Sohrabuddin.

From the above connection of the caliphs, their further links of caliphs are mentioned hereunder as follows.

1. Syed Aminuddin Thani, son, and caliph.
2. Shah Meran Ji Dhoolpet, sister's son & caliph.
3. Amin Saheb, son, and successor died without children.
4. Shah Ghani Saheb, caliph.

1. Aminuddin Thani Ali Thani.
2. Bade Shah Hussaini, sister's son and successor.
3. Syed Ali Hussaini, son and successor.

4. Hamid Ullah Hussaini, sister's son and successor.

5. Syed Jamal Ullah Hussaini, son and successor

1. Shah Babber Ullah Hussaini.

2. Syed Maqdoom Shah Hussaini author of the book *Ganj Maqfi*.

1. Shah Abdul Halim Chisti.

2. Mir Abu Saleh Sirmast Hussaini Chisti.

3. Syed Mohammed Thani Ganj Baksh.

4. Zain Ali Roaz Bahni.

5. Sheikh Mohammed Chisti.

6. Fazal Ali Saheb Chisti.

7. Syed Abdul Jalil.

The books of Hazrat Meeraji Khuda Numa

In the chain of Khwaja Bande Nawaz of Gulbarga there was a tradition of writing books on Sufism and on Islamic subjects in the Deccani language so, for this reason, many disciples and caliphs have written many books for the guidance of general people for the preaching and propagation of work of Islam as well as teaching and training of disciples in all areas of Deccan (South India). The main purpose of the above books was for the preaching and propagation of Islamic work in the Deccan (South India) and in the other areas of India.

Meran Ji wrote many books for the above purpose in Deccani (South India) language in prose and poetry. This tradition of writing books on Islamic subjects was to call the local persons

on the right path towards Allah and those books were becoming very popular among the disciples and caliphs.

There is no information available about Meran Ji's disciples and caliphs, so in this matter we can say that many of them have also written so many books as per the tradition of time to enlighten the general public and such books may be available but we do not have information about such books and literature on this matter so we could not get any benefits from those best books of Sufi masters who wrote the books for the preaching and propagation purpose and in those books the knowledge of Islam is available. So, for this reason, the research work and reference of those books are very important. From those old authors, only two authors were found by hard task and research work. It is very important that Meran Ji wrote books which have great Faiz (favour) and knowledge with them. So in this matter, Meran Ji's name will regard an important author who wrote many books on Sufism and Islamic subjects which helped to preach and train the disciples and caliphs and also which helped the work of propagation of Islam in the area of the Deccan (South India) by the grace of Allah.

1.Shah Meran Yaqub

Who was his special disciple and his caliph and who wrote *Shamil Etqia* in which he mentioned that Meran Ji's son and his caliph Ali Aminuddin has asked him to translate the above book in Deccani (South India) language from Persian but at that time he could not pay attention in this matter. When Aminuddin was died in the year 1078.Hegira and his sister's son Shah Meran Ibn

Syed Hussain became his caliph and during his period Meran Yaqub showed his great interest in the translation work of book *Shamil Etqia* and completed it and presented to Shah Meran and Baba Ibrahim and both of them thoroughly checked it and liked the translation very much and appreciated his hard work of the translation.

1. *Shamil Eqtia's* author Rukunuddin Emad was the caliph of Shah Burhanuddin Gharib and who wrote the above book and there are many chapters added in it and in which he mentioned synopsis of the books of many holy saints who left the world after their hard tasks and endeavors for the preaching and propagation of Islamic work.

Meran Yaqub has done his task in perfect balance and due to this reason, his translation work of the above work seems to be his own work and not the translation due to book's smooth language and best language work. Book *Shamil Etqias* one copy is available in the library of 'Nawab Salar Jung' and two copies are also available in the library of 'Idare Adbiaat Urdu' Hyderabad.

2.Syed Ali Akber.

One copy of Syed Ali Akbar's book *Chay Sirhar Har* is available in the library of 'Nawab Salar Jung' with catalog number 226. But on the book author's name is not available so, for this reason, Naseeruddin Hashmi wrote this book's title as a booklet of Sufism. As Hashmi could not know the author's name so he remarked on this matter that Ali Akbar may be the same person and whose details are available in *Tadhkirtal Auliya Deccan* and

who came to Hyderabad from Peshawar city. But by checking inside pages of the book it is clear that the book's author may be a disciple of Aminuddin Thani and who wrote the praise of Syed Meran and Aminuddin Thani in the first pages of the book in poetry and in '*Chay Sirhar Har*' the details of teaching and training, as well as other details of information about Syed Meran Ji's, have been added.

Book *Chay Sirhar Har*'s one copy is available with Zabih Allah Shah Saheb who is the caliph of the Iftaqar Ali Shah Watan. The author was writing this book in the format of *Nau Sarhar* of Ashraf, which is Masnavi (verse comprising couplets) and but this book is in prose. The author has added poetry in the beginning and ending of the book and in this book, there are 165 pages.

3. Maqdoom Shah Hussaini.

He was a disciple of Meran Ji's caliph Babberullah Hussaini. He wrote his booklet *Tilwatul Wajud* and this booklet's name is mentioned in some copies as *Meratal Salikin* and *Sawal Nama*. This book is available in Asfia Library Hyderabad with catalog number 621 and in the library of Salar Jung Hyderabad and its one copy is also available with title *Sawal Nama* but its catalog number is not available but in Tarqim (details) it is mentioned as follows.

1. Tilwatul Wajud.
2. Meratal Salikin.

From the above booklet of *Sawal Nama*' and from its Sarnama (title) and in its Tarqim (details) there is information about the native place of Maqdoom Shah is available.

Sawalnama

This book was written by Maqdoom Shah and whose native place has mentioned as Bilkanoor.

In some copies of this book and in its introductory notes its author was mentioned as Syed Mohamed Maqdoom Banda Nawaz. As there was the practice of writing the name of Bande Nawaz with Maqdoom in the olden days in the Deccan (South India) so in this matter without checking the author's name it was written the wrong name instead of Maqdoom Shah Hussaini. This book's four copies are available in the library of Salar Jung Hyderabad and one copy is also available in *Asfia Library* Hyderabad.

4. In *Idare Adbiat* Urdu Hyderabad there is one book with title *Ganj Maqfi* is available as per catalog number 837 and there is no Tarquin (details) on it and the poet's name as well subject of the book is not available. But in its last line of poetry, it is mentioned that its author is a disciple of the following persons.

1. Maqdoom Shah Hussaini.

2. Shah Sultan Thani.

From the above information, it is possible that an author may be same Maqdoom Shah Hussaini who was caliph of Babber Ulla Hussaini. So the author has made his allegiance (pledging spiritual allegiance) with Shah Sultan Thani and who belongs to the saint of Quaderia Chain of Sufi masters. This 'Masnavi' (verse comprising couplets) has 65 lines of poetry and deals with the following subjects in this book. And the copyist's name is also available in the book as Alimuddin Shah Chisti.

1. Manazil Wajud (stages of existence).

2. Masail (matters) of Sufism.

5. Mir Abu Saleh Sarmast Hussaini Chisti.

Five copies of *Irshad Nama* are available in the library of 'Salar Jung' Hyderabad. This prose book is about Sharah (commentary) of some lines of poetry of long *Masnavi* of Burhanuddin Janem and this Sharah (commentary) is best in its narrative form and its impressive styles so for this reason, it became a permanent authentic booklet. In these books, there is a difference of its contents and on some booklets, there is no Tarqim (details) available. And some booklets have been accepted that its author is Burhanuddin Janem. Because the booklet is about 'Sharah' (commentary) of the poetry of 'Masnavi' of Burhanuddin Janem. There is one copy of this booklet with catalog number 210 and in which there are eight lines of poetry have been added by the author at the end of the booklet. In its last poetry line, it is mentioned that this booklet's author is Sarmast and who is a disciple of Halim Shah Quaderi. In the information of the caliphates of *Idara Adbiyat Urdu* Hyderabad, it is mentioned that Shah Abdul Halim Chisti is the caliph of Meran Ji. In the above information, it is also mentioned that Mir Abu Saleh Sarmast Hasan Chisti is the caliph of Shah Abdul Halim Chisti. Now the question in this matter is left that in Halim Shah's booklet it is mentioned Quadria Chain and in the Shajra (genealogy) information it is mentioned as Chistia Chain so it is not so important because the Sufi personalities of Chistia and Quaderia Chains were used to get permission of caliphates

from one Sheikh and sometime they used to get permission of the two different Shaikhs also in this matter. So it is possible that Halim Shah has obtained the permission of caliphate of Quaderia Chain from any Sheikh of this chain.

His bio links

Hazrat Sheikh Abdul Quader Jilani's one name is Meran Mohiuddin. So, for this reason, many holy saints used this name for their children as Meran and Syed Meran. Hazrat Meran Ji Shamal Ashaq's name is Amiruddin and alias Meran Ji and Shamal Ashaq was his title. In the information of the caliphates of Shams al Ashaq it is mentioned that Shams al Ashaq alias Meran Ji and his grand son's name became so much popular that many persons named themselves as Meran Ji for their children.

For the above reason, even after more than two centuries due to similar names of authors there is great confusion in this matter and due to this reason, Meran Ji's Shamsal Ashaq's books were recognized with Aminuddin Hussain.

It is fact that there were six pious personalities were there at that time and who have their similar names of Meran Ji Khuda Numa and they lived also at the same time of Meran Ji Khuda Numa and this information are available in the biographies and the details are as follows in which we will check the connection of their books with Meran Ji's personality and his endeavours and his writings in Deccani (South India) language.

1. Meran Ji's son in law's name was Syed Hussain alias Shah Meran but there is no information about his books.

2. Syed Meran Hussaini Hamumi, who lived in the same period of Meran Ji and he was died in the year 1049 Heigra and his grave is available near Golconda in Lugner Houz area. Hakim Shams Ullah Quaderi wrote that Shah Mohammed Haji's book of *Kok Shaster* was translated by Meran Hussaini Hamumi who died in the year 1049 Hegira but the translator's name of *Kok Shaster* is Meran Hussaini but the translator of this book is not Hamumi Meran Ji sure and it may be translation work of Meran Ji Khuda Numa but there is no proof available in this matter. Also, another book of Syed Meran Hamumi is not traceable in the history records and in the old biographies of Deccani (South India) language.

3. Shah Meran Bukhari arrived in the Deccan (South India) along with the Mughal emperor Aurangzeb Alamgir and he was died in Hyderabad in the year 1125 Heigira and his grave is available in a Qutub Alam mosque in Hyderabad and Shah Meran Bukhari's books are not available.

4. Shah Meran Thani, he was a sister's son of Meran Ji Khuda Numa and his father's name is Syed Hussain Shah Meran. Due to his connection to grandfather and father, he became famous and popular as Shah Meran Thani and he was died in the year 1140 Hegira and his other details are mentioned in this booklet and his books are not found.

5. Shah Meran Hussaini, the author of book *Auliya Deccan* mentioned his name as Shah Meran Hussain Thani and who was caliph of Syed Khuda Wand Hadi and he was died in the year 1125 Hegira and his grave is available in the Shah Ali Banda

area in Hyderabad and his books are not available. In this matter, Abdul Haq misunderstood about him and connected him with Meran Ji Khuda Numa.

6. Meeran Yaqub, he was caliph of Khuda Numa and he has translated book *Shamil Eqtia* and in its introduction, he added some poetry lines and it is sure that those poetry lines belongs to him and which shows that he was a good poet and as well as the best prose writer of his time. As per records from the poetry of the above poet, it shows his connection and relation with Meran Ji but his other books of prose and poetry are not traceable and also not known.

Books.

The books in which about Meran Ji's life and achievement details are mentioned are as follows and which are old and very authentic as well as reliable and but also which are not traceable. *Tadhkirtal Anwar Aqyar*.

After the above book *Miskawat Nibwa* was published which is very famous and popular and after *Miskawat Nibwa* many other books were also published and became famous but in all of them and references from book *Miskawat Nibwa* have been used in this matter. The compiler of book *Miskawat Nibwa* has mentioned the details of Meran Ji's books and his writings which are as follows.

1. Meran Ji after obtaining caliphate from Hazrat Aminuddin has started the work of teaching and training of disciples, followers and as well as preaching and propagation work of Islam in the area of Deccan (South of India) in Deccani native language

and for the above reasons and for above works he has written the following booklets.

- 1.He wrote booklets in Deccani language.
- 2.He wrote many booklets.

Meran Ji's Persian books of poetry or prose are not found in the records of history. So, for this reason, it is confirmed that Meran Ji wrote his booklets in Deccani language which was best media at that time for the general persons to understand his teaching and preaching work in the area. In all, over Deccan (South of India), Deccani language was spoken and able to understand among the people during that time. The compiler of book *Miskwat Nibwa* mentioned his following two booklets which are as follows.

- 1.Risala Wajudia.
- 2.Risala Qarbia.

But about *Risala Qarbia*, it is not sure that it was totally damaged . As inside and outside of Hyderabad city, there are many libraries are available in which there are many books of Deccani language are found in large numbers and in them the author's name and other details are not mentioned and also proof from the inside of the books are not traceable. So in such books no titles are available .

For the above reason in such books, Meran Ji's booklet *Risala Qarbia* may be available. It is also very interesting to note that some copies of a booklet of *Risala Wajudia* are available without any titles on them and on one copy the author's name was mentioned as Mohammed Chisti. Despite so many mistakes of

copyists the following books of Merani Ji are found in the libraries .

Prose magazines.

1. 'Risala Wajudia.'
2. 'Risala Marqubul Qalb'.

Poetry.

- 1.'Basharatal Anwar.'
- 2.Two Masnavies (verse comprising couplets).
- 3.Two Ghalas(odes).

Meeran ji's achievements of prose and poetry have been mentioned separately with his books and these details are as follows.

About Meran Ji's *Chakki Nama*, in this matter, there is some clarification which are very important and which are mentioned as follows.

The book *Chakki Nama* is available in the library of *Idare Adbait Urdu* Hyderabad on its catalog number 38. Dr. Zoor in his book *Tadhkirta Urdu Muqtat* volume one has mentioned the following details which are as follows.

The book's title was mentioned as *Chakki Nama Ifran* and author's name was written as Meran Ji Hussain Khuda Numa and year of publication is before 1070 A.H. and it was written in the year 1156 A.H. Meran Ji wrote this booklet about songs of Chakki (handmill) for his disciples and in these songs matters of Sufism and other Islamic teachings were added so that while

work of Chakki (handmill) the disciples should remember about Allah and his last prophet and his preachings.

Syed Meran Hussaini who was an employee of a royal court of Sultan Abdullah Qutub Shah in the Kingdom of Golconda. The books of poetry of Meran ji are not available in other libraries.

But Meran Ji's book Urdu Sharah (commentary) of *Sharah Tamhidat Ain Qazat* is a very famous book of his time.

Dr. Zoor in the book of *Tadhkirta Maqtoat* stated the following information which is as follows and which is very important for the research and reference work.

Copies of *Chakki Nama* of Hazrat Khwaja Bande Nawaz and Shah Meran Ji Khuda Wand Numa are available in the library of *Idare Adbiat Urdu* Hyderabad and its catalog number is 38 and 42. So it is possible that this *Chakki Nama* was written in the above tradition and its author has mentioned in its one poetry line as Khuda Wand Khuda Numa and in another line of poetry, the author mentioned his Murshed's (master) name, Aminuddin.

Dr. Zoor has mentioned the following details about *Chakki Nama* which are as follows.

In the book *Chakki Nama* it is mentioned its catalog number 38 and the author's name as Meran Ji Hussain Khuda Numa and also all his details are available in it. And in another book Farooqi's *Chakki Nama* the author's name was mentioned as Shah Meran ji Khuda Wand Khuda Numa.

But in *Tadhkirtal Maqtat* vol 3, it was written by another Farooqi's *Chakki Nama* as per catalog number. 657 and in which

there are also some details are mentioned about *Chakki Nama* as per catalog number 38 and its author's name is mentioned as Shah Meran Ji Khuda Numa. In volume number 5 it is mentioned about Syed Meran Hussain Khuda Numa for his booklet *Risal Wajudia* and in which also it is clarified that *Chakki Nama* was written by Meran Ji.

As per all above details and information it seems that Dr. Zoor thought that following two Sufi masters are same and this information is not correct and so it is baseless to accept this information and the details in this matter.

- 1.Syed Meran Ji Khuda Numa Abdullapur Karwan.
- 2.Syed Khuda Wand Hadi or Syed Hashim Khuda Wand Hadi Khuda Chincholi.

As a matter of fact, both are great pious personalities of their time and both were caliphs of Hazrat Aminuddin and both were Sadats (descendant of the holy prophet) and they are also well known as Khuda Numa. For the above reasons, it is possible that both names are mixed in the books and biographies and so there will possible such a great confusion and misunderstanding in this matter.

'Chakki Nama'

As a matter of fact *Chakki Nama* was written by the pious personality of his time Khuda Wand Khuda Numa of Chincholi and it is his great achievement from all angles because in this book great details of information are available in it. In this booklet, the author's name is available in the last lines of poetry and the details are as follows.

Irfan Ka Chakki Nama

Bole Syed Khuda Wand Khuda Numa

If Khuda Wand Hadi was not a poet then we should think that somebody was writing the details which are as follows.

‘*Bole Syed Meran Ji Khuda Numa*’ instead of ‘*Bole Syed Khuda Wand Numa*’ was written. As Khuda Wand Khuda Numa himself was a famous poet of his time and his some Ghazals (odes) are also available in the library of ‘Salar Jung’ Hyderabad.

In the above *Chakki Nama*, it is mentioned that it was written by Khuda Wand Khuda Numa and its best proof is Farooqi’s *Chakki Nama* and may be its author was a disciple of Khuda Wand Khuda Numa and for this purpose for the sake of Tabrak (relics) first three lines of poetry are added in this book in the name of his master. The author of his book also mentioned in the last three lines of poetry about his master Khuda Wand and after this, he mentioned his pious master Aminuddin Ala and in the last line of poetry, he used his poetical surname.

Dr. Zoor also has clarified that the poet was a disciple of Khuda Wand Khuda Numa. But Dr. Zoor could not distinguish themselves and he thought that Meran Ji Khuda Numa is also Khuda Wand Khuda Numa and in short, he thought both were same personalities and so on this presumption, he is not right. As per the above clarification of Zoor, Nasiruddin Hashmi has also mentioned in his book *Deccan Men Urdu* that *Chakki Nama* was written by Meran Ji Khuda Numa.

The year of Death

All writers of biographies and as per history records it is mentioned that Meran Ji left this world in the year 1070 Hegira but Khuda Numa's caliph Meeran Yaqub has written in his book *Shamil Etqia* that he was died in the year 1074 Hegira and this detail is available at the beginning of the book. About his son, it is mentioned in the above book that his successor was died after four years of his death in the year 1078 Hegira and in this booklet Meran Yaqub's information about Khuda Numa's birth already mentioned in the previous pages. So, for this reason, Khuda Numa's year of death is correct as per reference is given by Yaqub Meran as he is the most authentic personality of his time, so his information and details are available in many books of history and biographies.

Khuda Numa's son and successor Aminuddin Thani constructed his father's tomb during four years of his caliphate. The tomb is in 'Kamraqi' style. Khuda numa's sister's son's tomb, which was constructed in the Mangalhat area of Hyderabad is also in the same style of 'Kamraqi'. In Hyderabad, there are two tombs available in 'Kamraqi' styles which are rare and have very much attraction for its lookers. Meran Ji's tomb is available in Abdullapur village which is now known as Zia Guda in Karwan area of Hyderabad city.

On the inside of the tomb of Meranji, there are other four graves are available and their details are as follows.

His son's grave is available on the right side of his father. For the other three graves, there are different pieces of information which are available on this matter. But the compiler

of book *Miskat Nibwa* has given full details in this matter which are very helpful to know the correct details of all these graves.

Aminuddin Ali Thani's grave is available on the right side of his father's grave and on the left side the grave of Bade Shah Hussaini is available. As per the reference of book *Miskawat Nibwa* the grave of Syed Ali Hussaini is available on the foot side of the grave of his father. On the foot side of the grave of Meran Ji two other graves are also available and in them one is on the right side in which Syed Ali Hussaini is buried on the foot side of the grave of his father and on the left side on the foot side of the grave of Aminuddin Thani the grave of Hamid Ullah Hussaini is available.

At present, the caretaker of the shrine is Syed Luft Ullah Hussain Kuda Numa who is a very kind hearted person and allowed us to visit the shrine building which is very wide and also it is covering the very vast open land area.

The caretaker of the custodian cooperated well with us in this matter and he has given us a copy of the biography of Meranji Khuda Numa in Urdu language and with his kind help and cooperation, this booklet is translated from the Urdu language into English.

There were tremendous peace and comfort available in the shrine area due to kind grace and mercy of Allah and this is a fact which can be noticeable there and which will cause the visitors to have Sakina Qalab (peace of mind) there.

Meeran Ji as a poet

He was great Sufi as well as an Islamic poet and writer of books of his time but comparing his status with poets of Golconda and Bijapur kingdoms with poets of Muqimi, Amin, Sanati, Malik Khusnud, Rustumi, and Nusrati who were great poets of Bijapur and poets of Golconda Mohammed Quli, Abdulla Qutub Shah, Wajhi, Ghwasi, Ibn Nishati, his status and position is less literally. But Meran Ji used his poetry for the teaching and preaching work as well propagation work of Islam in the area of Deccan and this work was already started before Meran Ji in the olden days of Sufi saints and other Islamic personalities in the areas of Deccan. From the poetry of Meran Ji, the details of this movement and its grand success is known clearly. In his Nazam (poetry) *Basharat Anwar* his style and perfection of description is well known.

As a matter of fact Meran Ji's status is well known as a prose writer than poet and for this reason Abdul Haq in his book *Urdu Ke Nashanum Mein Sufiakaram Ka Kam* and 'Qadim Urdu' and Nasiruddin in his book *Deccan Mein Urdu* wrote about Meran Ji as best prose writer only. In the olden days during the eleventh century in the Golconda Kingdom the writers have not cared and paid much attention to the development of Urdu prose, but during that century many prose writers were born there and their names are as follows.

1. Meeran Ji Khuda Numa.
2. Moulana Asad Ullah Wajhi
3. Meeran Yaqub.
4. Abid Shah.

But during the time of Meran Ji in the city of Bijapur, the prose writing, art was developed very much and reached to the high level of improvement.

In Golconda Wajhi's prose book *Sab Ras* is very popular and famous, but Meran Ji's prose book *Sharah Sharah Tumhidat Ain Qazat* which is a very long book and there are many hundred pages in it and in which Meran Ji's perfection of description is available and also it shows his great talent and mastery in the Urdu language. This is not only his prose work of great importance, but he had written many other booklets and out of which only two are available.

Book 'Sharah Sharah Tumhidat Ain Qazat'

The author of this book is famous and well known as Qazi Ain al Qazat Hamdani and he is also famous for his research in Islamic knowledge and he was a disciple of Ahmed Ghazali and who was the brother of Mohammed Ghazali and he followed Chisti Chain and got benefits from this Chain.

In this book Qazi Saheb was very dared to declare some details of Israr Ilahia (divine secrets) and for this reason Islamic learned persons were upset and angry with him and they have issued (a fatwa) a religious proclamation connected with death and for this reason he was burnt alive in the year 525 Hegira by order of the minister Qawam Uddin Abul Qasim of Sultan Sanjar.

This book was written in the Persian language. But it is well known that this book is written in Arabic language. Hazrat Syed Mohammed Gesu Darwaz was written this book's commentary in Persian language and Meranji has translated Persian text into

Deccani language and this book is available in ‘*Salar Jung*’ library Hyderabad with its catalogue number 132. In its Targqim (details) Abdul Haq mentioned that book *Tamhida*’ is written in the Arabic language but as a matter of fact Qazi Saheb has written this book in the Persian language and the references from this book are mentioned as follows. Abdul Haq could not find the original manuscript of *Tamhida*’ nor *Sharah Tamhidat* of Hazrat Bande Nawaz. So he has copied the first line from the book *Qadim Urdu* and from page number 210 in which it was mentioned that this is not translation of any commentary nor it is new commentary but it is translation of original text from the book *Tamhidat* in Deccani language so Abdul Haq has taken the above decision. Actually, it is the case because in its first line of the book Meranji has written *Hamad* (praise of Allah) in his style and in *Tamhidat* of Hazrat Gesu Daraz there is no above such details are added in it.

As a matter of fact Meranji’s book *Sharah Sharah Tamhidat* is not the translation of Hamdani’s book nor it is translation work of commentary on the book of Hazrat Gesu Garaz as per the opinion of Abdul Haq. As per details which are available in ‘*Salar Jung*’ library Hyderabad in its Sarnama (details) it is clearly mentioned that it is separate commentary book of *Tamhidat* and also it is not linked with Hazrat Gesu Daraz’s commentary book of *Tahmidat*. And also it is not translation work of commentary book of Hazrat Gesu Daraz .

Meranji’s book is commentary of *Tamhidat* but so while writing it he has kept the original text book of Qazi Saheb and

commentary book of Hazrat Gesu Daraz before him and followed both books in his commentary book and sometimes he will find near the original textbook and sometimes he will find also near the commentary book of Bande Nawaz. It is the fact that he found always near in the commentary book and in this matter, it is clear that he used to get meanings from the commentary book, but he will use to explain the matter in his own style and manner and specially for the explaining some problems he used to put used own examples in this matter and he also used to refer some lines of poetry of Deccani (South India) language. Against the original textbook and its commentary book, Meranji used the quotation of the complete translation of the traditions of the holy prophet of Allah and verses from holy Quran and which shows his feelings of responsibility in this matter. This arrangement in the book was not done by the author book or its translator Hazrat Gesu Daraz.

As a matter of fact, Meranji's book is a commentary of *Tamhidat* and it is based on the commentary book of Hazrat Gesu Daraz. So this book is given name as *Sharah Sharah Tamhidat*.

In his book, Meranji has added preface which is as per the original textbook, but in its commentary book, there is no preface available in it. From the textbook and from its commentary book by Hazrat Gesu Daraz it is clear that Meranji's book is a separate commentary book and but which is based on the commentary book of Hadrat Gesu Daraz.

In the book *Tamhidat* by Hamdani there are 10 chapters which added to it. The Meranji's book is also covered ten chapters in it but there is no separate chapter added in the book and all chapters are mixed together.

In the library of 'Salar Jung' Hyderabad, two copies of the book *Sharah Sharah Tamhidat* are available as per catalog number 132 which was written in the year 1066 Hegira and it is having 464 pages. And as per catalog number 133 this book was written in the year 1182 Hegira and it is having 388 pages.

Abdul Haq has written that he has two copies of the book with him and which belongs to the year 1021 Hegira and 1076 Hegira but the year 1012 Hegira is not mentioned correctly on the book as Meranji's year of birth was already discussed in the early pages of this book. This book's one copy is available with the following institutions.

1. Rouzatain library Gulbarga.
2. Royal Asiatic society Calcutta.

This book is very lengthy so it is very difficult to print at the present time and for this reason, in the beginning and its ending in its catalog number 132 brief description of the book is added and in its catalog number 133 some differences in the book are added in the margins .

So for the above reason Meran Ji is included in the old prose writers of Urdu language of his time and due to his hard tasks and endeavors in the Urdu prose and due to these facts the standard and style of Urdu prose was established and

improved very much. So for the reason, there should more research and findings are required so that there should be more positive results and benefits will be possible in this matter.

His live miracle

This is Meranji's miracle which is alive in Hyderabad even after his death of 363 years. The ash (ou'di) of aloes wood and aloe scented stick (Agar Batti) which is distributed in the shrine of Meranji are very useful for the children at the time of primary teeth when it will erupt and shed. So it will help in this matter as it will stop motions, fever, vomiting, ear pain, un-easiness and un-comfort and in such case the ash will help the teeth to appear while breaking through the gum of the children and the teeth will erupt and the process in this matter is as follows .

How to use?

- 1.Motion
- 2.fever
- 3.Vomiting
- 4.Ear pain

In the case of the above symptoms in the child, the ash (ou'di) of aloeswood and aloe scented stick should be applied under the gum at about 6 months of age.

The above-mentioned Faiz (favour) and live miracle is available in Hyderabad from the shrine of Meranji since a long time and many children were benefitted and still the process is in progress in the shrine due to the kindness and mercy of Allah and this is old and well-known fact and the story is very old and famous among citizens of Hyderabad .

This is the time-tested remedy of the children and which is famous since the olden days and but still it is not known to some persons as Hyderabad city has been expanded to unlimited areas with new citizens who are migrating from many other areas of India and as well some other parts of the state.

Now, due to internet facility, it will spread this news of a live miracle throughout the globe.

So for the above reason of the live miracle in the city of Hyderabad, all people have recognized his Vilayat (saintliness) and also accepted his alive saintly status and position so, for this reason, a large number of people visit the mausoleum to pay humble respect.

This mausoleum is always visited by visitors for the benefits of great blessings from there. Also, this mausoleum in Hyderabad which is famous for a long time for the fulfillment of desires and wishes of the persons who visit the mausoleum there. For the above reason for 24 hours the large stock of the ash (ou'di) of aloeswood and aloe scented stick is available in packets and kept ready for the distribution to the needy people for free of cost for the charitable service for which the trustee deserve Allah's blessing and mercy.

The content of this article is provided for education and information purposes only.

The eruption of primary teeth.

The following chart shows when your child's primary teeth (also called baby teeth or deciduous teeth) should erupt and shed. Eruption times vary from child to child.

As seen from the chart, the first teeth begin to break through the gums at about 6 months of age. Usually, the first two teeth to erupt are the two bottom central incisors (the two bottom front teeth). Next, the top four front teeth emerge. After that, other teeth slowly begin to fill in, usually in pairs -- one each side of the upper or lower jaw -- until all 20 teeth (10 in the upper jaw and 10 in the lower jaw) have come in by the time the child is 2 ½ to 3 years old. The complete set of primary teeth is in the mouth of the age of 2 ½ to 3 years of age to 6 to 7 years of age.

The eruption of primary teeth.

The term 'eruption' refers to the tooth breaking through the gum line. In babies, tooth eruption is also called teething. The timing of tooth eruption differs from child to child. For example, one child may cut their first tooth when only a few months old, while another may not start teething until they are 12 months old or more. While the timing may vary, the order of tooth eruption is generally the same. This includes:

The two front teeth (central incisors) in the lower jaw are usually the first to erupt. This occurs somewhere between the ages of six and 10 months.

The two front teeth (central incisors) in the upper jaw erupt between the ages of eight and 13 months.

The lateral incisors, which are the teeth on each side of the central incisors, erupt in both the upper and lower jaws between the ages of eight and 16 months. The lower set tends to erupt before the upper set.

The first set of upper and lower molars (flat-surfaced back teeth) erupt between the ages of 13 and 19 months.

Canine or 'eye' teeth sit beside the lateral incisors and erupt in both the upper and lower jaws between the ages of 16 and 23 months.

The second set of upper and lower molars erupts between the ages of 25 and 33 months.

Generally, the average child has their full set of 20 primary teeth by the age of three years.

So for the above reasons this shrine is very famous for a long time in Hyderabad city for remedy of primary teeth problems and its immediate cure and good effect and action and for the above reason contents of this article is provided for un-known persons for education and information purposes only.

Reference :

'*Meran Ji Khuda Numa*' Urdu book by Dr. Abdul Hafeez Qatil published by Idare Adbiat Urdu Hyderabad.

15.THE ALBUM OF BIDAR



Bidar fort

Oh : the great and lovely land of the Bader
Your position is higher than all other lands

You are older than high Himalayan mountains
In you green valleys and lovely scenes are full

Like a place of Kashmir in the area of Deccan
On an elevated land, it is located in the world

Your soil is pure and it is a good remedy for cures
With blood of sincerity the parts of its soil are full

The light of the knowledge of the past is in all places
Your stones, mounts are source of history of Deccan

It was a center of Royal Kingdom of the Balawnt Kings
In the past, there were peace and every heart was happy

In the book of Gita, there is a description of your history

At that time of your height when Krishna was young

So it was much attracted, the charm of land of Bidar
Nice Dementia was born there and she become young

Like a flower of lotus, her face was so much brilliant
The look of the girl was known and attracted in the land

Nail like great hero was also born in the land of Bidar
Dementia's beauty was like lotus and Nail was her lover

Then, the Muslim rulers improved the condition of Bidar
The unity of Islam, then was spread on the land of Bidar

The triumphs and success stories about them are famous
Their stories of miracles of swords were well known to all

Oh : land of Bidar you have all the good quality in you
The Kings of Bahmani were settled on the land of Bidar

And those kings made it the center of knowledge and arts
And in which established there many industries and crafts

So then , the Baridi kings made here garden of civilization
So at that time your luck and shine were bright as the moon

Due to running on time all was lost and nothing remained

The cities and all dwelling palaces and areas were over

And soil left on them, in places all things were finished
The landmarks of the mosques and temples and other places

There were no more and become demolished and destroyed
All color paintings and everything are in the soil and lost

Even in the royal courts, there are wide and big pits are full
And the grass and thorns are full so it is difficult to go there

So everywhere there is an atmosphere of sadness and grief
In the royal tombs, the great, mighty past kings are sleeping

Their history and records are mentioned in their tablets
On stones and tiles story of the rulers is mentioned there

The success and down time details of the Muslim kings
So oh land of Bidar you know their glories and all success

There are seven great tombs of the royal Bahmani Kings
Like the seven skies which are down and so disperse there

In which one can find and see their great history records
In the royal tombs world, famous kings are sleeping there

It is a great scene of lesson to the lookers of these buildings
Also, there are buildings of Barids Kings in broken condition

Royal palaces, there are full of wild birds and many animals
The kings are helpless in the soil and watching story of time

The royal tombs are the hallmarks of the beauty and grandeur
From the tablets of kings, their record of ruling is well known

Due to great buildings, there is a great effect on the visitors
Once a college there which was a famous center of the
kingdom

And it was known for the center of learning, but now no more.
So this center was famous and known in the world of
knowledge

Its owner was servant of knowledge and the hero of the nation
Who was famous with the grand name of pious Mahmud
Gawan

His great college's campus, which reminds Mahmud Gawan.
Also, its one building's a big portion was damaged by striking

And remaining the big minaret is saying the following
That everything will meet its end and God is eternal

There were many learned persons are buried in your land
Known as servants of mankind and the Sufis of their time

Also, pious persons and innocents are buried in your land
Numbers of Islamic great persons are resting in your land

So oh Allah keep all of them safe in their final resting place
And now the period of Hyderabad Kings is commenced

So they should show the new color of victory and records
And to display the world with the knowledge and teachings

To discover the lost treasure from the land and renew the
Great achievements of glorious persons of the past kings

So that the world should surprise in this matter for this act
And from such heights number of great people will born

And to flourish the valleys of flower in the land of Bidar
So that the lovely daughters like Dementia will born again

That's great, son like Mahmud Gawan will re-appear there
Oh the leader of mankind, Bidar show the world peace way

So there should be success and love among the mankind
For this Bidar can shine in the world as flower of peace

Translated by

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16.Seerat-e-Hashmi



The mausoleum of Hazrat Hashim Peer

Translated by

Hafeez Anwar

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Published by



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Author's introduction

My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes

Owaise of Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable.

As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating

to your record proposal and we in no way endorse this activity.
If you choose to proceed with this activity then this is will be of
your own volition and at your own risk.

Once again thank you for your interest in Guinness World
Records.

Yours sincerely,
Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the
work of the translation of the below book by the author
and adding of this book '*Muslim saints and Mystics*'
(Tadhkirtal Aliyah by Farid al din Attar) which is very famous in
the Western world among the English knowing persons and on
their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link is as follows

[www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20\(Memories%20of%20the%20Saints\).aspx](http://www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories%20of%20the%20Saints).aspx)

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

About the Author HAFEEZ ANWAR

Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All

Salam

Please find the link as follows

www.download-books.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/11969862/407172e5/#

Regards

Hafeez Anwar

Email hafeezanwar@yahoo.com

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The verse Fateha (The opening)

It is difficult Your praise and it is hidden Your virtues in all
You are visible there in all and You are there in everything
For every particle, you are created from the beginning to end
You are Sustainer of all not in this world, but in another world

You are Lord of the worlds and you are forgiver of the worlds
 You are kind to all and Your kind favor is there for all persons
 Those who are pious then You are merciful to such persons
 Your special favour is there for them and You are kind to them
 You are the owner everyone settle deeds on judgment day
 In your hands is a penalty and a prize and you are the owner
 All our worship is for Your sake, oh Lord of the two worlds
 All slaves belong to you from the origin, if he is big or small
 For all our needs you are essential and Your personality is kind
 You give all one who calls you as You are a kind helper to all
 Guide us such right path now, on which path who went away
 With Your graces and all passed away on such path indeed
 But there will be no such way never, which is ignored by You
 So who lost and misguided on such way due to your anger
 This is the prayer of your slave and its is request of your lowest
 Accept the prayer of Sahwi as you are an owner of two worlds

Translated by

Hafeez Anwar

Translator ' ***Muslim Saints and Mystics*** '

(The Tadhkirah al-Awliya of Farid al-Din Attar)

And "***Hasth Bahist***"

Email: hafeezanwar@yahoo.com, Hyderabad, India.

Preface

In this book translation of episodes from the Urdu language from the Biography of Hazrat Hashim Peer Bijapur, by Kazim Shattari Quadri are added and this book is well known and famous in the Urdu language. These episodes have been taken from the old books of Deccan (South India) and in which there are available some great achievements of Hazrat Hashim Peer in the area of the Deccan, which are not yet known to the general and special persons are added in this book and which are available in a very interesting style so for this reason the readers will find great interest and attention in this matter. And its title is given as *Biography of Hazrat Hashim Peer Bijapur* for this book's English edition.

Due to the above facts and details, if the readers will start reading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saint is added in this book and this holy saint was passed away from the world many centuries ago.

Even though this is a small book but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of Hazrat Hashim Peer who was passed away from

the world upon doing his great endeavours and many hard tasks for the translations of teaching and propagation of the Islamic religion and this work of Islam he was done in the Bijapur area of the Deccan so this book is a great book and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

In the beginning of this book the translator's brief biography is added for the reader's information and reference.

To write about this great personality of the Deccan (South India) area Hazrat Hashim Peer is not only it is difficult, but it is very hard task as he did many great endeavours for the teaching and preaching mission work as well as for the training of his disciples in Bijapur and around the Deccan region and there were no such personality during his time.

To write about this great Sufi saint and great spiritual master is not only it is difficult and but it is very hard task as Hazrat Hashim Peer was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great and famous spiritual master so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan and around this region and there was no such personality during his time.

This book is edited and formatted as per the great book '*Muslim saints and Mystics*' in English version (Tadhkirtal Auliya by Farid al Din Attar) which is very famous in the Western world among the English knowing persons. So for this reason

there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

Author's Introduction	
<div></div> <p>The publication note in the Second Episode by Mr. David Rosenbaum of New York Times</p> <p>Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today</p>	

Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Taysr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “ I am the truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owais Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owais al- Qarani.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

=====

Owais of Qarni

113k - adobe pdf - view as html

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On him, which were explained by the prophet. Then Owaise of Qarni . . . Translated from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad, India. , reference book . . .
www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.

And

Tadhkiratal-Auliya' by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-
 Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death.

Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available. His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time.

Due to many great chapters this book is very famous in the world and its translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,
David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
I have received the RTF file.
Thank you.

Will post it during the next update of the site.

David Rosenbaum

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Oweise Al-Qarani was published on the following web site by Mr. David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owasie of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Oweise al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Oweise al-Qarani.

=====

2. Oweise of Qarni (PDF)

will create 70,000 angels same as Oweise of Qarni (Clone) and when ... Oweise of Qarni told him to stay there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Oweise.pdf - 113k -

View as html - More from this site –Save.

=====



**New York Times reporter Mr. David E. Rosenbaum was
beaten,
robbed and dispatched to his death**

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book Tadhkirat Al-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Oweise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.

2. Muslim Saints of Hyderabad
3. Gulzar Auliya
4. Kashaf-ul-Asrar
5. Bahar-E-Rahmat.
8. Hasth Bahist
9. 200 kid books
10. The 100 names of Madina city
11. The Muslim Saints of of Bider
12. The Muslim Saints of of Bejapur
14. Tadhkirtal Auliya (Muslim Saints & Mystics)
15. Biography of Hadrat Syed Shah Ghulam Afzal Biabani
16. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi
17. Biography of Hazrat Khaja Usman Haruni
18. Biography of Hazrat Baba Tajuddin Nagpur
19. Anis Arwa by Hazrat Khaja Moinuddin Chisti
20. Biography of prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani
23. Biography of Hazrat Syed Shah Sawar Biabani
24. Muslim Saints of Warangal
25. Muslim Saints of Chennai
25. Muslim Saints of Aurangabad

An Ad for my book

**Muslim Saints and Mystics'
Episodes from the *Tadhkirat*
al-Awliya of Farid al-Din Attar**

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.



Published by
 A.S. NOORDEEN
 P.O.BOX 42-Gombak,
 53800 Kuala Lumpur
 Tel: 03-40236003
 Fax 03-40213675
 E-mail : asnoordeen@yahoo.com

An Ad for my another book
Muslim Saints and Mystics'
 Episodes from the Tadhkirat
 Al-Awliya of Farid al-Din Attar
 (Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly the from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics*' are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

The Bio Links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book '*Tadkiratal Awliya*' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among

them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3.

Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night
 I visited the tomb of white
 Full beautiful in the glorious moon light
 Shah Jahan's love and Mumtaz's beauty
 Making fun of today's love and poverty
 No-one leaves without feelings of beauty
 After seeing the Taj Mahal's majesty
 The Taj was reminding me the duty of love

And showing the king's power of love
 Even today in the darkness of strife
 The Taj is preaching a lesson of love and life.
 By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
 Which shaken the depth of our saddest loving memories
 Even the seasonal changes and other worldly affairs
 Could not diminish away her saddest loving memories
 Due to the saddest grief, our souls are broken
 We are worldly losers and our hearts are broken
 Oh : her saddest memories you must not die
 Guide us to cover the deliverances of the world
 Oh : the heavenly Lord takes Thou care of this beloved soul
 Who never faced any worldly peace and pleasure.
 By Mohammed Abdul Hafeez, B. Com.

The Dim flame

When the flame of her life was going to dim
 No one of us not there to say goodbye
 It is how painful for our whole lives
 That we cannot see her at death time
 Death is sure for every human beings
 But how her strange death was indeed?
 Her loving relatives were far from her
 And they cannot reach for the last visit

We should believe in the heavenly Lord
 Who made our vast and great human land
 Sure she has gained a position in the grave land
 So, We should not worry Allah is great and known.

By Mohammed Abdul Hafeez, B. Com.

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The author wept very much at the Qazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Qazipet.

When my grand dad Sheikh Dadan reached Qazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Qazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.

1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak. Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu Anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on

500 yards and one big garden on 500 yards.

Bio, links of the author

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The book '*Muslims Saints and Mystics*' was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and

Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Qazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Qazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Qazipet Dargah Sharif (shrine) with great fame and good name my grand dad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi

Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Qazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Qazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able

to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two

websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Qazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book '*Lemat Biyabani*'

By Syed Khaja Sadat Hussain Biyabani

Translated by
 Mohammed Abdul Hafeez, B.Com.
 Translator ' Muslim Saints and Mystics'
 (The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grand father and grand mother at the graveyard of Qazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
 Translator ' Muslim Saints and Mystics'
 (The Tadhkirah al-Awliya of Farid)

Mr. Hafeez Sahib
 Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution. Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries. I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon. Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri

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Hanover Park IL 60133

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In the loving memory of my mother

Oh mother you lived a long life and left us on 3rd November
2016

And showed us a life struggle by drawing a good road map of
life

You have protected us since childhood to our oldest periods
of life

So for this we cannot ignore you during our entire period of
life

Your life mission was not at all any time dull and in the
wasteful ways

But it was an example of struggle and hardworking for the
happy life

Your determination power and thinking was so great to fight
the life

With such thinking not one, but so good benefits you have
gained

You not only acted in worldly matters, but very active in the
religion

Your presence in our house was a grace due to the kindness
of God

After your demise, there was such a loss and damages in the
house

Her name was Akhter, she was a star of the luck during her
life period

Her life journey was ended in 6 days in the hospital and
which is sad

And left upon us an impression so which cannot be removed
from us

Oh Merciful God, you have given her a position in the mortal
world

So kindly bestow more mercy and blessings on her final
resting place.

Hafeez Anwar

Email: hafeezanwar@yahoo.com

Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid Al-din Attar)
& Hasth Bahist, Hyderabad

In the praise of Hazrat Hashim Peer

He was the Sultan and as well as famous Qutub of Bijapur
 He was a famous spiritual master in the area of the Deccan
 He was an old Sufi saint in Bijapur and have most well known
 For his hard endeavour of the Islamic teaching and sayings
 His teaching as well miracles are well known in the Bijapur
 Till his beginning, to end of life he was done Islamic work
 And for his work, Islam was shining in the area of the Deccan
 So, for this reason, it is rightly said he is the Sultan of Bijapur
 Not only his endeavour were known, but still, his favour is there
 And for this reason, the circle of his disciples is working hard
 Hafeez is an old servant of such a great Qutub of the Deccan
 And looking his favour for the fame of his old biography book
 The reading of the book began in one night in a U.S. library
 Hafeez request Allah for the grand status of the Sheikh of time

By

Hafeez Anwar

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Biography of Hazrat Hashmi Peer Bijapur



The body of spiritualism and the personality of the follower of Sunnah (religious rite ordained by the holy prophet) of the prophet and pious person of Allah , the sun of saintliness, Qutub (highest cadre in spiritual pivot) of Qutub persons, Hazrat Syed Shah Hashim Hussaini, Alavi, Qadri and Shattari, Qutub of Deccan from the area of Bijapur and who belongs to high ranking personality and who is not required for introduction.

He has with him the high-ranking position and distinction and as well as dignity which is well known and famous with persons of devotion and with the hearts of the people's faith and who have been recognized by him for this reason.

He was born in the year 984 Hegira. And he has died in 1056 Hegira at the age of 73 years. The details of the information about his events and happenings are available in the *History of Bijapur*. The sayings of his caliphs are available in the Persian language books.

So his caliphs who were divers of the sea of the Islamic law and knowledge of God. Hazrat Naimullah Hussaini who has written the biography book in Persian language in which he has mentioned about his spiritual master's events, miracles, and supernatural happenings. And he has given its name as *Malfuzat Hashmi*. His second caliph Shah Murarad Dule and whose grave is 20 feet away from the Hazrat's tomb and who was given his book's title as *Maqsud Wa Murad* in which there is mentioned the biographical information and the details of the wonderful events with much devotion and dedication. The two above handwritten manuscripts are available till the present time in the Hashmi library. Some portion of the above book's translation in the Urdu language which was done by Hazrat Syed Shah Mustafa Hussaini Al-Alwai Hashmi and he has given his book's title as *Tadhkira Qutub Deccan* and printed the book in the year 1367 Hegira and he was introduced the great personality to devoted persons.

After the finishing of stock of the Urdu book *Tadhkira Qutub Deccan* and upon the desire and insisting by the persons of the circle of the Hazrat Hashmi, the compiler of this Urdu book *Seerat Hashmi* and who is fakir who is decided to add the details of information and knowledge by referring the stock books which are available in Hashimi library and compile one new comprehensive biography book of '*Qutub of Deccan*' and which should be brought in this matter for the readers.

On this occasion I would like to clarify in this matter that for the fulfilling the desire of the compiler of this book

the famous decedents of the chain of Hashmi who did their hard endeavour and struggle in this matter and among them first name is Sufi Shah Mohammed Haider Hussain Kazmi Shattari, Quaderi who is first caliph of Hazrat Hashimi and Sufi Abid Shah who is owner of shriner building of Hashmi at Anasagar Jogipet in Medak district and this a great wrok which is required to be appreciated very much in this matter.

It is really incomparable book written by Kazim Sahib and this work will be remembered always and which was compiled by him during his stay in Bijapur City while referring many books in the Hahsmi library and he was gathered details of biography and given title of the book as *Seerat Hashimi*. In this book he was gathered biograpcial details of the Qutub of Deccan in brief as well as comprehensive information which is a great and difficult task and so for this reason he was obtained felicity in this matter.

On this occasion it is necessary to mentioned in this matter that in the eyes of the care of the uncle Syed Shah Mustfa Hussaini Alwai Hashim there was much value of Kazmi Sahib and which is clear in his saying and leterrs which he has written to him time to time. So in this matter his uncle has written to Jan Nisar Hashim Sheikh Ahmed Shattri Hashmi, who is managing director of the Muslim Stores in Hyderabad on 22 December 1955. The following phrases which describe about him very well in this matter.

“Dear life of Hashmi

Recently I have received one letter of 16 pages which is incomparable and reasonable and which was received from Maulavi Kazmi. Upon seeing it was known that there are such personalities of excellence are there in this world and who can flow of the rivers of essays. If there will be no fear of Allah and piety and cleanliness, in the man then he can not become a Momin (believer) person.” What is Sufism.? What is reality of phrase of Islamic creed.? Upon this Kazmi Sahib was written well with ability in this matter. The writing, which he has written is required to be seen and to check its excellence. In short in other words he was broken down his pen. It means as per idiom of the Urdu language that he was written with much excellence. There is progress for undoubtedly for the truth and there is loss to the false.”

“To this talented , perfect person of spiritualism, reflection of the court of Qutub Deccan’s miracle that upon the death of pious uncle’s informative post card which was sent by post on 7th May 1959 on Thursday from Bijapur and that post card was received by Kazmi Sahib in Medak on the same day as Medak is very far away from Bijapur and which was made surprised to all persons in this matter. As such that still there was not done burial in the Bijapur. The postal marks of Bijapur and medak post offices are available on the post card which are proof of this reality. A photo copy of post card is shown herewith which is as follows.



In this matter Kazmi Sahib was written one letter to this weak Fakir person who is being Allah's slave and which was already published by his devotee and lover of Hashmi Masood Shattari Quaderi and in this way he got felicity in this matter by publishing his book with title of *Faizan Hashmi*. So it seems suitable to make block of Kazmi's letter dated 9th Zil Hajj of the year 1378 Hegira along with the informative post card of the funeral details dated 9th May 1955 and which was added in this book of English edition as above so that there will be increase of the belief of the believers and the persons of the doubt may know in this matter that the doors of victories and favours of Allah which are still opened and not yet closed. The particles of the sun of the prophethood will be shining till the end of the world. And there will be continuing usage of God fearing persons till the end of the world.

At the end of this note there is prayer by this weak Fakir and slave of Allah that for the sake of the holy prophet and for the sake of the Qutub of Deccan may Allah fulfil the desire and wishes of the world of Kazmi Sahib. And make his life of the other world also good and successful. And with favours of the holy biography and which he has given title of his book as *Seerat Hashmi* and so it should give light to heart and eyes to the devotees of the circle Hazrat Hashimi in this matter.

By Fakirs and slaves of Allah

1. Syed Shah Abdullah Hussaini (Alwai, Hashmi, Shattari Al-Quaderi)

Custodian of the shrine of Hazrat Qutub Deccan Bijapur

2.Syed Shah Hashim Hussaini Hashmi (Alwai, Shattari Al-Quaderi

Brother of the custodian of the shrine of Hazrat Qutub Deccan
Bijapur

Presentation

by the Institue of shrine Hashmi
Anasagar Jogipet district Medak
Telanagana State, India.



This act is not required for further clarification that in the men's duties and acts which is most important and which is significant service is to reform of the human character and purification of the mind so that with these acts there will be completion of the human civilization.

There will be purification and reconciliation of the human mind and which is possible in such condition when there will be kept before them the sayings, ordes, worship and endeavours as well their living standard of life , good manners, charter and attributes of the great holy and pious persons of time. This is only the best way of the correction of human character and its completion and as well reform of condition. There will be no better and effective method other than this.If the person of manner's model will be before us and the mirror of his practical life is there then there is such point which will be follwed by the civilized nations. They kept the achievement of their elder persons safe till their width.

For the keeping in view of the above rule of the Hazrat Qutub (highest cadre in spiritual pivot) of the Deccan Syed Shah Hashim Hussain's events and occurrences have been written by his caliphs in the Persian lanaguage and the title names are as follows.

1.Malfuz Hashmi. 2.Maqsud Murad.

From the above books some events which have been translated into Urdu language by Syed Shah Mustafa Hussaini,Alawi, Hashmi and he was given title of his book as *Tazkira Qutub Deccan*.In the light of the present books which have been published and if we read and think his biographical details then we can come to conclusion and which it will be clear and confirm that he was followed his guidance of his ancestor as well as his beloved and benefactor Prophet Mohammed's (peace be upon him) Islamic Law which he was

spread by him. And for which he was giving it life and light to it. And in this matter for fulfilling the rights of vicegerancy of the prophet and he was performed his duty well and perfectly.

Due to his effects of innermost and uses of spiritualism and which he was brought the persons of wine drinkers of the world into conscience. And who wake up the persons who were sleeping. He was wake up those who were sleeping in the carelessness of the dreams. He was made ignorant persons as learned persons and for learned persons he was made them to act upon the knowledge. The hearts who are on the wrong way and for them he was shown the righteous way. He was given life to dead hearts, and he was shown also the way to unity of God to natural worshippers. He was shown the way to the person who were far away from the way of truth and brought them in the circle of unity of God. He was freed the persons who were in the prison of the soul as well as Satan and keep them away from the bloody clutch of them. Those who were drowning in the boundless sea and for these persons he was boarded them on the ship of intimate knowledge and reality and taken the ship to the shore. To the drinkers of deadly poison and for them he was given them draught of water of life. For the person who were lost the way so he was by becoming Khizer and was taken them to the desination.

In fact there was magneticism of attraction and passion which was hidden in him. And which will be known clearly like the day light upon reading his events as well occurences.

In the sky people there is fame of your all attributes

In the people of earth there is fame of your manners

The most humble and servant of organization of Hashmi and for him during his many days of stay in Bijapur so for this reason he was able to get benefitted from the library of Hashmi's treasure of knowledge of Bijapur.

During this period Hazrat Syed Shah Abdullah Hussaini Alawi, Hashmi, Shuttari and Quaderi and who custodian of the shrine of Qutub Deccan and who was informed of the finishing of the book *Tazikira Qutub Deccan* and demand of the persons for this book and was shown the importance of *Seerat Hashmi* book. And he said that in the light of the existing books there is required a small book in the shape of biobrahpy by compilation of events in brief and in the compresnsive method. And to get this feleicty by me.

Even though to fulfilling of this saying which was beyond of my courage but to accomplish this instruction inspite of my less stock of knowledge and worthlessness condition and to get fondness of felicity the work of compilation of the book *Seerat Hashmi* and which is matter of daring and which is work of look of favour of *Qutub Deccan* and there is a kindness and attention of his successor and it is enough.

As per instruction of Hazrat who has kind personality of dignity and a copy of his letter dated 9th Zil Hajj in the year 1378 Hegira. And letter of demise of Hazrat Mustfa Hussaini Alawai Hashmi and who was a person of higher grade manners dated 7th may

1959 and which made into black and added at the end of book and you can see it.

It will be a great deal of ungrateful and showing no gratitude if I did not reveal reality that to provide historical details and arrangement of the book *Seerat Hashmi*, by the following persons were have great and possible share of the cooperation for which the compiler of the book of Urdu edition is obliged in this matter. And the details of the persons who were caliphs of Hazrat Syed Shah Mustafa Hussaini Alwai, Hashimi.

1. Hazrat Syed Shah Hashim Hussaini Alwai, Hashmi.

2. Hazrat Syed Abdul Bari Alwai, Hashmi.

As these invaluable pearls which were find by this lowest undersigned person from the library in Bijapur and which was my only share of my service for this book for the compilation and organization. So for this reason the devotion of the stock from the organization present to our beloved custodian and successor of the Qutub Deccan Bijapur Hazrat Syed Shah Abdulla Hussaini Alwai, Hashmi, Shattari and Quadri and with much humility the collection of this book dedicated in his name and so that to getting honour in this respect.

Servant of the Fakirs

Shah Mohammed Haider Hussain Kazmi Shattari, Quaderi
Caliph and member Awakaf committee of Hashim shrine
Anasagar, jogipet, Medak district.

Biography of Hazrat Hashmi Peer Bijapur



Events of the begining period

The person of proud of the Sadat (decendents of the holy prophet) persons, perfect person of excellence, having an intimate knowledge, realization of Allah, crown of mystic initates. and suitable person of mystic way as well as Qutub of Deccan in Bijapur, Syed Shah Hashim Hussaini, Alwai, Shattari and Quadri and well known and famous as



He was born in the Burhan village in Gujrat area in the year 984 Hegira. Also due to spiritual connection as well as with side of body he is included proudly in the holy generation of the prophet of Allah.

His father who belongs of Sadat (holy prophet's decedents through his daughter Hazrat Fatima) and a personality of miracles Syed Shah Burhanuddin Hussaini Alwai Ahmedabadi's genealogical link is connected with grand children of the prophet and martyer of Karbala battle Hazrat Imam Hussain and who is son of daughter of his beloved Hazrat Fatima.

His genealogical link is mentioned as follows.

Syed Hashim Hussaini Ibn Syed Burhanuddin Hussain Ibn Syed Nasarullah Hussaini Ibn Syed Emaduddin Hussaini Ibn Bahauddin Hussaini Ibn Syed Kabir Uddin Hussaini Ibn Syed

Zahuddin Hussaini ibn Syed Shamuddin Hussain Ibn Syed Baderuddin Hussaini Ibn Syed Aleemuddin Hussaini Ibn Syed Bahuddin Hussaini Ibn Syed Jamaluddin Hussaini Ibn Syed Ahmed Hussaini Ibn Syed Mujataba Hussaini Ibn Syed Mutabuddin Hussaini Ibn Syed Murtuza Hussaini Ibn Syed Ariz Hussaini Ibn Syed Ahmed Hussaini Ibn Syed Imam Musa Hussaini Ibn Imam Taqi Hussaini Ibn Syed Imam Ali Musa Reza Hussaini Ibn Imam Syed Jafer Sadiq Hussain Ibn Imam Syed Mohammed Baqer Hussaini Ibn Syed Imam Syed Zain Al-Abidin Ibn s of the prophet Hazrat Syed Hussain (R.A.) Ibn Hazrat Ali Ibn Taleb (R.A.) Ibn and the fourth caliph and the successor as well as son in law of the prophet. In the praise and excellence of Ahle Bait (household of the family of the holy prophet) there are available many verses of Quran and sayings of the prophet.



“ Oh household of the prophet, Allah want to clear your impurities. And want to pure more well.”

There is saying of the prophet which is follows.

The interpretation of the prophet's saying and its meaning is that “The dignity of my household among you is as such that like the people who have boarded in the ship of prophet Noah (R.A.) and who have got salvation and the person who left it as he was killed.”

Hazrat Imam Shafi who said one couplet which is as follows in the praise of the household of the prophet.



“ If you ask my basis and source and which is household of the prophet. On the day of judgment when there will be presence before Alalh then he will be there with holding Quran in my one hand as well with source and basis of the prophet he will present there.”

In the praise of of the household of the prophet there is one couplet of the Maulana Rumi which is as follows.



He was saint by his birth

His mother was died after three hours of his blessed birth. And many women who have tried their best to feeding him milk. But he was saint by his birth and who was knower secrets of hidden and manifest did not drink milk of any women. So for this reason there was much worry and be troubled with his realtives in this matter.

At last one unmatured and unmarried girl who have made ablution and who put his nipple into his mouth. So and he was began sucking her nipple and there was came milk from it and on the feeding of that woman's milk he was grown up from younger age since his birth time. When ever that woman who used to forget ablution before her milk feeding then he will used to trun his head from her woman. God be praised what is dignity and status of Qutub and the pious person since by his birth. This is grace which will be given Allah to whom he will give as per his will and pleasure.



His training and education

When he was grown up then his father was given him education of the holy book of Quran. After this he was obtained knowledge of Islamic jurisprudence and exegesis of Quran as well as Hadith (tradition of the Holy Prophet) by the well known and famous as well as big teachers of his time. In the short time he was become popular and famous among general and special persons.

Events of the attention toward Allah

He was Arif (mystic) person as well as he has realization towards Allah and Qutub (highest cadre in spiritual pivot) of time. Hazrat Hashim Hussain Sahib who have stated his events in the beginning of his life period which are as follows.

“When my age was 16 years old then I was began service of my Hazrat Syed Shah Burhanuddin Hussaini Alawi. And began thinking his orders as foremost for me to fulfilling them. I made myself compulsory to act against the soul's desire and wishes. I strated acts upon keeping belief and faith as well as for the commandment of Allah and sayings of the prophet. I used to read the Quran on daily basis without any gap in this matter. When I was 30 years old then I began following the method of pious persons. Then at that time I did not ask food from the house. Regarding the food that whatever and when it will sent to me then I used to eat the food. I never used to say that the food is not cooked well or cooked well as well it is salty or there is no salt in it. Whatever Allah will provide the food which will be

ate by me and then I used to thank Allah for this reason and never bring words of complaint upon my tongue in this matter.

The free public kitchen of his father

He to say that “ In the public free kitchen of my father there will be cooked 3 maunds of mutton at the morning time and 3 maunds mutton at the evening time daily. Thousands of people used to ate from my father’s free public kitchen to entire satification of their stomachs. But my father did not ask me to come there and also he did not sent to me cooked food from the public kitchen. And during this period nine years were passed over.”

My livelihood

He said that “For my livelihood my father used to give me monthly five Rupees only. and from this amount Fakir used to spend some amount on the way of Allah and from the remaining amout I used to purchase things of my livelihood.”

Marriage and livelihood after the marriage

He has said that “When his father was arranged his marriage then and the marriage ceremony was held with much pomp and show in Bijapur. My father was spent the expenses of the marriage and in this matter he was incurred very much expenses. Many thousand people who attended my marriage ceremony. There was arranged best dinner of Walima (wedding party thrown by bride groom’s family) and which was arranged by my father in which famous and well known rich and well to do persons, venerable, and elite persons of the city and Sadat (decentdents of the holy prophet) personalties, learned persons

were attended the ceremony. There was free dinner for the poor and fakir persons.

The relatives of the bride were also participated in the marriage ceremony with much pomp and show in this matter. From them it was given jewelry and wealth, the jewelry was much costly and many manufactured items were in big size as well as big carpets and good quality and beautiful curtains which were came to our house. after the marriage when bride came to our house then at that time my father was given to us one s from all book dowry things. Even there were many uncountable valuable gifts and many other things available in the offering.

After the marriage when there we have the brought birde to our house then at that time my father was given one piece of carpet from dowry items.

After some days some persons were requested with my father that it is noticeable that there is winter season at the presen time and there is hard winter coldness so for this reason there will be given to Syed Hashim and his wife one blanket to cover them in the winter season. So that they will be safe from the cold weather of winter season. Upon accepting the request of those kind persons my father was given to us one blanket. And on that carpet and blanket there was passed away four years. After my marriage my father began giving me for my monthly expeses of six Rupees and 12 Anas. This amount which I used to get on monthly basis through the servant of the house regularly. And from that amont I used to prepare pop corn with 2 kilgram

of Jowar (sorghum) daily and pay some of service charge in this matter and remaining amount I used to spend for the maintainance of my family members in the house.

One time one new house servant who brought and given to me Rupees 7. And which I have given to my wife and she was spent that amount for the expense of the household persons. When my father was able to know that new servant was given me seven Rupees instead six Rupees and 12 Anas then my father was given order strictly to that servant to bring back rupees four from me. When the servant told to me in this matter so for this reason there was much regret from my side in this matter. As the whole amount was spent for the household expenses and for the completion of the requirements. So I have told my wife all details in this matter so for this reason my wife was sold the purchased Jowar (sorghum) and she was return back Anas 4 to my father through by the servant.

Training of carefulness and self-denial

From these events it is known that how miser his father was to his son. or how indifference as well as bad his behaviour with his son in the house. But there is no such thing with him in this matter. The condition of generosity and selflessness of his father was as such that daily many thousand people who used to get food from his free food kitchen to fill of their stomachs. There was river of generosity with him and which was flowing by him in the Bijapur City. Many thousand people were given many lakhs amount in the shape of loan to help them. So there is no value of 4 Anas and even if he will spend for this son for amount

of 4,000 then it was not value with him. At any time he was not faced the condition of evade. But he wanted to make his son as his true successor. So for this reason the instructions and training of the carefulness and carefullness and self-denial which were compulsory and must with him in this matter.

Death of his father

He said that after finishing of trail days then my father was called me near to him and he said to me that “ My son there was required with me your trail in this matter. And so rubbing of the wealth of virtue which is to be tested on the touchstone. And thanks to Allah that you were succesfull in this matter.

When my father’s last time came then he was called before me and he said to me that “ My son this is my last time. Listen my advice and bring an ear ready to listen and act upon it.

“That whatever secret and hints which were known by this Fakir from my ancesorts by the source of the secret unwritten and which I have given you all details in this matter. But some hidden pearls of Allah and its not ending manifestation and which are found in the world of abdomen and which will be revealed to you by your parental brother Syed Shah Abdulla Hussaini Alawi Ahmedabadi in Ahmedabad so for approaching him do not dealy in this matter. So in this way your edge of shirt of aims which will be filled by the flowers of wishes and desires.” Upon saying his final advice he was left this mortal world.



His arrival in Ahmedabad as per advice of his father

He said that he was arrived in Ahmedabad as per his father's advice to meet son of his parental uncle Syed Shah Abdulla Hussaini Alawi and said to him about my father's advice. And who was become sad upon the sad demise of his respectable uncle.

After this he was smiled and then he was asked me to sit before him. Then he was engaged in the meditation for a time of one hour complete then he was given his reply which with correction and with happiness and he told me that "Brother and uncle which he was given me order about you for which I will fulfill by the will of Allah. So be rest assured in this matter." So upon hearing this I have paid respect to him.

At the same he was advice me and allotted the work of water filling in the reserviour of the mosque and to work of the drying up of clod which are used for toilet for Mussali (one says prayers) and make cakes so as per his instruction I was busy in this work. Upon drying up of the clods I used to rub the clods with me cheek to check and remove gravel from the clods. So that there will be no trouble to one says prayers in the mosque.

In short a period of six months was passed away in this work and for a complete period of six months I used to make cakes of the soil and rub them my cheek and put the same there. After passing of six months period Hazrat Syed Abdullah Hussaini who came to see me and what he was find with me that by rubbing of the cakes of the soil there was no hairs and flesh on my cheekr. As there was on flesh on cheek so it was able to seen my jaws from the whole on the cheek.

When he was seen my mystical excercises and my self distruction then he was caught me hand and asked me to sit before him. Then I was able to know the orders of Allah and so for this reason my fate was wake up in this matter. So the sun of the fate which was manifested from beyond of the light. It means the knower secret when he was put his look of favour and kindness upon this Fakir person then my reach was possible at the place beyond.

Riches of my father and his content

He said that when my father was died then at that time there was much assets in the house like gold, silver, cash, jewelry and manufactures merchandise etc in the house. And all these commodities on the way of Allah which were given to the poor and fakir persons. From these goods this Fakir did not taken even one penny. And I have only kept with me one sword which was given to me as gift from Hazrat Shah Ali Jev. And which father used to hold in his hand. And for which I have kept with as a felicity for me.

I used to orgaznies Urs ceremony and Fateha meeting on higher leve. in which lakhs of people and spiritual masters and disciple used to attend in meeting of Fateha and Sandal ceremony and in this way they used to get feclity in this matter. As well as show their proof of devotion and faith in this matter.

One day Nawab Khan Khanan was met with me and he was told me that there was too much wealth with your father. And such wealth was not which belongs to reward money and which

used to be with the people. After settlement of the right of Allah and rights of relatives and the remaining wealth will be pure and clean. I know well that from your father usually a lot of the persons used to take amount on the loan basis from him and that amount will be exceed more than 3 lakhs gold coins. As you are legal heir of your father. No doubt you are having right of inheritance with you. You call the debtors before you and ask with for the repayment of the loan amount of your father from them.

I told him thanks for compassion and kindness in this matter. But the matter it is that after death of my father there was many lakhs of amount Rupees in the house. But except the sword I did not taken even a penny from such wealth left over by father. For wealth and things in the house which I have distributed to the Fakir, needy and poor persons for seeking the willingness of Allah in this matter. To fill the house with collection of loan amount which was given by the father which is against the dignity of Fakiri. And for fakir it is enough Allah for him.



In short he was a living picture of the indigence and content and he was body of the refulgence of the light of Allah.

Return to Bijapur

After obtaining of saintliness he was returned back to Bijapur upon the order of the prophet. And which was capital city of Deccan. At that Ibrahim Adil Shah Thani alias Jagatguru

who was ruler of Adil Shahi dynasty and who was most popular in the people of the Adil Shahi Kingdom.

In those days there were much dacoits and robbers in the kingdom. And who used to do burglary in the houses on daily basis on any part of the city and also involve in looting of personal goods of the people and kill innocent people. Also in the day time they visit the city areas by wearing dress of the gentle and respectable persons and so in this way they used to deceive the people in the kingdom. During the journey on the road kings official have arrest him and his companions for the investigate purpose in this matter and they sent all of them to the jail.

In the first night of arrest of them the prophet came into the dream Sultan Adil Shah has informed him that Syed Hashim Hussaini is his son. Who as per my order he was coming to Biajpur to remove the filth of infidelity and unfaithfulness and to propagate Islamic creed. And during the way he was arrested and he was sent to such and such jail. So he should be freed immediately. After this information Sultan Adil Shah was given order to release pious person hashim Hussaini. Upon this proclamation he was told in the jail to his companions to be free from the jail by saying his name as Hashim Hussaini. So as per his order one companions by saying his name as Hashm Hussain was freed from the jail on the first day. On the second day was Sultan seen the same dream. And for the sake of his name his another person was freed. At the third time the Sultan was seen the same dream in which said to him that still my dear son is in the jail. And for sake of his name he was freeing his innocent companions

from the jail. Unless and until all his innocent companions will not be freed from the jail then he will not go and free from there. So it is given order that he and his companions should be freed. After this glad tidings the Sultan was given order to free him and his all companions from the jail and to bring him and companions to Bijapur with respect and honour. And till his life he was devotee of Hazrat Hashim Hussaini. And after his demise his able sccessor Sultan Mohammed Adil Shah who was entered in his circle of devotion. And he was benefitted by his favour and act of kindness.

In the books of history his bounty and kindness is mentioned. And he was given ten years of age to Sultan then he was died. This event which will be mentioned in the next part of this book.

Due to feet of propitious arrival the lovers of idols and who will become drinkers of the wine of unity of God. The worshipers of the false Gods were becoming the worshippers of one God and who did not have any partner with him. The proudy head of the officials of the kingdom were fallen down at his feet.

A historical look on Bijapur

The Bijapur which was capital of Deccan from 1489 to 1676 and it was also capital of Muslim rulers of Adil Shahi dynasty. From the previous and present tablets it is cleared that Sultan Yousful Adil Shah ruled on the Adil Shahi dynasty from 1489 A.D to 1510 A.D., and Sultan Ibrahim Shah Thani and Sultan Mohammed Adil Shah ruled from the year 1626 to 1656 year.

The Sultan which is mentioned in the last Mohammed Adil Shah who was ruled during the period of Hazrat Hashim Peer and who Qutub of Deccan and this Sultan was disciple of him. And he was much interested to increase the decoaration and beautification of the City of Bijapur as such that present day persons who are living in Bijapur and they could not able to know the details of the builders of the monuments in the city. Then in that case they could not know the name of Sutlan who was builder of the those buildings. So they call its builder's name as same as who build his great monument which is known as Bolti Gombad in Bejapur and it is India's tall building. And which is near the railway station. And which is near of the tomb of Qutub of Deccan Hazrat Hashim Peer and in the eastern direction of population of the city boundary which will be seen by everybody while entering into the city.

The tomb is 198 feet in the height. And around four side of it which there towers were constructed and in which there will be found echo of the sound for seven times. This building by width and beauty it is bigger than all other buildings in Bijapur.

1. Asar Mahal this building is constructed by Sultan Mohammed Adil Shah and its beautiful construction and its place is second. And it is situated at the right side of the railway station and it is there at a distance of one mile. Among all royal palaces only this building was safe by the destruction at the Mughal Sultan Shah Jehan. Because in this building it was kept releics which were belongs to the Prophet Moahmmed (peace be upon him.) which was brought by Mohammed Saleh

Hamadani. These relics still are kept in the glass pipe and which is kept in one small box of ebony in the golden colour. And this box is kept in another strong wooden box. In this way the relics are available safely.

2. There is one royal library situated there in which there much was damaged by white ants and many other things were taken away by poor and greedy security guards and remaining books were sent to India office London in the year 1844. Still some books are kept in glass almirahs along with other manufactured items and historical things in the exhibition place and there will be available Government staff of Archives Department at that place.

3. On the tomb of the Sultan Ali Adil Shah Thani there was left over roof on it. And which is there on the road and which is from railway station to the city. And it is there on the left side. Its pointed arches are made of black stone.

4. The other most interesting building is called Shirazi tower. The reason of it is that on it there is available one idol of two tigers.

On the place there is available big cannon of Bijapur and it is called Malik Maidan. In the year 1549 one Turkish officer who made it by moulding. On it there is engraved the name of its builder as Mohammed Hasan Rumi. On this cannon there are available two tablets at the mouth side. Sultan Aurangzeb in the year 1681 was engraved the date of conquering of the Bijapur City.

5. On tower there is Upari minaret is situated. And it is said that when Sultan Ali Adil Shah First in the year 1565 when he was

defeated Raja of Vijayanagr Kingdom in the battle of Talikot then he was started fortwall around the city of Bijapur. He was given each portion of fortwall for construction to his royal persons. At that time there was one famous general Hyder Khan who was busy in the battle to conquer Belgam and Dharwad. Upon his return this fortwall was constructed completely. As per thinking of the Sultan that as the general was not participated in the good work of the fort wall so that he may be not hurt for this reason so he was given him another work of construction of the minaret which should be more higher than others buildings. So he was given him the consruction construction of the Upari tower. And on this tower one big kannan is kept which is called as Lam Chadi or Dur Parvaz.

The fort wall of city's encircling is approximate is six and half miles. And in it there are four gates.

1. Bahmani Gate in the northern side. 2. Allahpur Gate in the eastern direction. 3. Makkah Gate in the western side. 4 Mangoli Gate in the southern side. But Sultan Aurganzeb was renamed this gate as victory Gate (Babe Fath) in the memory of the city's victory. Because he was entered into the city as conqueror through this gate. On this gate door

there are two strong towers which are known as 1. Landar Qassab Tower 2. Barangi Tower. From the Landar Qassab tower the look of city can be had and which will be seen strange.

8. At the Maakah gate there is situated the grand tomb of Sultan Ibrahim Adil Shah Thani. And mosque which is available on one platform. Around the tomb in the black stone verses from the

Quran are engraved there in the best writing in the best style. Upon seeing it there will be much surprise in this matter. Around the tomb there are available many hundred rooms of chain of Shalbi's inn. This is city's best and beautiful building which should be seen there.

9. Outside of fort wall there are some best buildings are there which will be worth to seeing there. And which are known as Mehtar Mahal and Central mosque. The details of first building is that when Sultan Adil Shah First was ill due to disease of leprasy. One astrologer was told to Sultan that when he will be come out in the city in the next morning then he should give much money in charity to the person who will see first on the road. On the next day when Sultan was come out then he was seen one sweeper and to whom Sultan was given him much money as per saying of astroger. So upon seeing much money sweeper was surprised in this matter. And in gratitude he was building one mosque and one villa. And later these two buildings were included among royal buildings and have increased in dignity and for its beauty.

10. The central mosque in the city of Bijapur which is among great and big central mosque in the Deccan area. Sultan Ali Shah first who started its construction in the year 1537 and which could not be even complete during the period of Sultan Aurangzeb and Maharaja Sitara. Opposite of this mosque's courtyard there is one platform which is made of marble

and on it Moazzin (one who shouts the call to prayer) who stand on it and made prayer calls from there because there is no minaret for the Moazzin.

11. Ark Fort or Rajgarh Fort which is among big forts. And in it there are available many buildings of artistic standard and outside of it there is ditch. As per statement of Teporiz that in this ditch there were large number of crocodiles and in it so for this reason nobody could be able to cross from it. The inside details of the building are as follows.

1. Cheni Mahal and which is used as office premise. 2. Sat Man Palli and which had before seven storeys but its 3 storeys have been falling down on the earth. 3. Anand Mahal or Taj Mahal in which surgeon is residing 4. Gogan Mahal or Divan-Am (public hall of audience) and its distance from Dharamshala Railway Station is about two miles.

In the city of Bijapur there is trading of cotton, grains, and linseed as well as in the prison weaving work of carpets and many kinds of cane wood furniture of is being manufactured there.

His journey toward Makkah

When due to his usage of innermost and due to his good preaching, the reformation work in the Bijapur region was completed then the King of Madina City have been called to him to visit Madina City. And he was given to him one sword of a and one book *Hazb Bahar* through the key bearer of mausoleum of Madina. The prophet of Allah was given instruction to the key bearer of the mausoleum of Madina to be keep ready

these great gifts before coming of his son Syed Hashim Hussaini to Madina and hand over gifts upon his arrival there. So while mentioning these holy gifts of the prophet and he was mentioned his journey details as follows. When there was created fondness of visit holy Kaba and mausoleum of the prophet in Madina then I have covered destinations of the sea as well as dry and wet lands and have reached to Makkah and have performed circummbualtion of the Holy Kaba in Makkah. One day in Holy Harem one Bedouin person who was brought for me dates mixed in honey. I have ate them and which were in excellent in taste and quality. After this I was blessed to watch the prophet of Allah in the wake up condition. And the prophet told me that Sadat (desendent of the holy prophet) and learned persons, pious persons, asectic and a as well as small and big persons of Makkah will invite you for the food to eat with them there. So you should go for invitation with your happy mode and you have to stay in Makkah approximately for a period of two years. And after that you come to visit my mausoleum in Madina.

As per order of the prophet I was in Makkah for a period of two years there. There were continuation of the treatment and hospitality in Makkah for me in the above period of time. After that I went toward Madina and reached in the presence of the place of the friend. Where I got benefits as well as there was favour and blessing for me from him as such that there is no requirement of the those revelation in this matter. In short I found each and every of Madina as holy as well with light. I have

heard from the local residents of Madina city that even dogs of that place used to observe fast in the holy month of Ramadan. It means that during the day timings dogs did not eat the food till the time of sun set there.


God may praised that he who star of tower and excellence of the universe, jewel of the usage, pearl of possibilities, eloquent of Arabia, and articulate of non Arab people, the last prophet of Allah and who was passed away from the world and after him a period 1350 years was passed by. But not only human beings also animals who used to follow his order and instructions of the renown master and the leader of the two worlds and as well as beloved of Allah and if we claim of having attribute of the followers of the nation of the prophet and put aside his orders and instruction and if did not act upon those advices then our position and dignity will be worse than the dogs of Madina.



His content and indigency

He said that around city and in the region of Bijapur as well as in long distance places there are available my many thousand his disciples. And who like me very much than wealth and even from their life.

For meeting with this Fakir daily not only local persons as well as big wealthy and rich persons, the businessmen as well as agriculturist who used to see me and due to devotion and they give me offering and gifts. And they also offer the unlimited money to me. And its total revenue for me on the daily basis is 7000 Huns and the Hun was the currency of that time. But this Fakir

did not keep any Hun with him. All cash and amount I used to spent on the way of Allah. I have full confidence on my Lord that who as given me today so he will also provide money by tomorrow and who has given for the body today and he will provide the shroud by tomorrow.  and the transaltion and interpretation of the part of the verse is that “Those who was faith on him then he is enough for them”.He used to say this couplet in the Deccani local lanague and its its transaltion and interpretation as follows.

You hear talk of the advice of Hashimji
 Who kept with him yesterday's currey
 So follow and accompany with him

He said that he was promised with Allah the details are as follows.

“Oh Allah this is your favour that daily you send 7000 Huns to me. But which I will spent on your way. I will not kept today's things for tomorrow. if I will kept it by mistake or intention then in that case I will make hot the gold coin and make a blemish on my body.”

One day by mistake of his servant one coin of Hun which was fallen from his bed. He was make that Hun hot very much and was made a blemish on his hand. And then he said that it is mark of Fakiri. Till my lineage of my sons will be there in the world then this blemish will be found clearly on their bodies by naturally. And this mark will be sign of my sons. The persons who

were passed away from his family members have had with them the mark clearly on their hands. Still those who are alive on their hands the mark of Hashmi is found on their hands.

He has with sincerity and unity with holy persons of his time

He has with him much sincerity and perfect unity with persons of perfection, revelation and miracles. So for this reason each and every perfect personality who were benefited by his perfection of innermost as well his personality of sincerity and truth.

Specially Hazrat Shah Murtuza Quaderi, Hazrat Syed Shah Abdul

Razzaq Quaderi and Hazrat Sheikh Abdul Samad Katans and who were famous for their miracles and usages at that time. The fame of their miracles and position were like sun of the mid morning. They have recognized perfection of his innermost. So for this reason they used to sit together and have company with each other in this matter.

So one sincere and true holy person of time Hazrat Syed Abdul Razzaq quaderi and who is among sons of Hazrat Sheikh Abdul Quaderi. And whose grave is in Bijarpur and which is mostly visited by general and special persons. Sultan Mohammed Adil Shah who was sincerely and true disciple of Hazrat Hashim Peer but he has disbelief and some less devotion and he was unaware of his position and value of Hazrat Syed Abdul Razzaq Quaderi. So for this purpose Hazrat Hashim Peer was removed mistust b from the mirror heart of the sultan Adil Shah in this way that one day Hazrat Hashim Peer and Syed Abdul Razzaq Quaderi both

were sitting together there. At that time Sulan Adil Shah came there and he was benefited by meeting with both of them. After some time Hazrat Hashim Peer was pointed to Sultan on one window which was at the backside of Abdul Razzaq Quaderi. When Sultan was seen was found one window which was opened there by invisible source. The Sultan was stood to watch the display of the show there and he was step his feet out side of the window. And he was put some steps and went further there and he was seen that it was not his city. But is an another city. In which there are many garedens and orchards and it smell is there every where and which givng freshness to mind and heart. And on the trees there were available many fruits which are not seen by him before. There were also find streams and canals and upon seeing them there will be available coolness to the eyes and there was available to power to the eye sight. In short Sultan was seeing all these strange things then he was reach one grand palace. And he was entered into it and what he was seen there that there were two precious rubies. And for its security there were many security guards were posted in that palace. When Sultan was such heaps of rubiness then he want to take one fist of them from there so the guards told him that without the permission of the ower do not take rubies from there. And Sultan asked them who is owner of this palace ? and how he got all rubies in such a much quantity.? They replied him that all these wealth belong to Hazrat Syed Abdul Razzaq Quaderi. And Sultan of the Jins is the disciple of him. And he was gathered all these rubies and he was given in offering of

Hazrat Syed Abdul Razzaq Quaderi. Sultan was becoming amazed and surprised for this matter and then he was began returning from there. When he was went some steps ahead then at that time that city was vanished away from there. Then he was seen the door of the same room of Hazrat Syed Abdul Razzaq Quaderi there. And he was entered into the door and he was seen that both personalities of dignity and grandeur were sitting at their places. And Sultan was regret for his mistrust with Hazrat Syed Abdul Razzaq Quaderi. And from that day Sultan was able to recognized his greatness as well as holiness. This is pious person's mutual sincerity and love's one lowest miracle. There is one good saying is that holy persons only know greatness and value of pious persons of the truth. And who will help to save the dignity of saintliness of them from any damage. 61-36=25

Allah's dignity is prophet, dignity of prophet is holy persons
Those who did not watch dignity of truth they are not as noble

The revelation and miracles

From this reality the world did not refuse in this matter that the miracles of the prophets and supernatural acts of holy person are truth. And the things and acts and as well as miracles which are out of the human wisdom and knowledge. And which happened by successors of the holy persons and which are called miracles. And these same things which unable to understand by wisdom and knowledge then these things which were happened by the successors pious persons of the prophet are called as Karamat (miracle). The miracles of every holy persons will be

under effect of his prophet. And to whom he is follower and adherent.

The person when he will get the place of the nearness. Then Allah will get imputed all their actions and deeds toward himself. So it is mentioned in the following saying of the prophet.



“Verily Allah Ta’ala has said: And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.” ([Sahih Bukhari](#))

The above mentioned Hadith sheds light that when the slave of Allah will be in the nearness of Allah then his ear and his sight and his foot and all his parts of his body then there will be no partner. And before him except Allah nothing will remain before him.

When above such person get position of morality then from him there will be done some super natural happenings by him so for this reason there is no surprise in this matter. From this way his usages are come the following verse of the holy Quran.



the It means is that “Oh prophet the pebble which you have thrown on the army of infidels and from which they have become blind and in fact which are thrown by you but Allah was

thrown. Those persons who pass from personality of unreal then they will mix in the personality of truth then they will become contemplation at one God. And they are called holy persons of Allah. Then their every action will be action of Allah.

Surely this is picture of divine power
 And which is moving, seeing and talking
 Who speak his talk and which is not of his
 He sees but that eyes sight is not of his
 Listening but there is other listening in it
 In his moving there is other movement
 he is holding the weight of the entrust
 He is known all the secrets of Allah

God be praised that the miracles of Hazrat Hashim Peer is out of taking into account. and almost/ ab of them are written in details in the books of malfuzat hashimi, maqsood murad, tadhira qutub deccan. In the below some miracles are mentioned in briefly.

Saved the ship by his attention of the innermost

One day helper of poor person Hazrat Hashim Peer who was sitting in the meeting place along with caliphs, disciples and devotees and at that time he was eating with all of them. Suddenly he was taken his hand from his eating plate and stood from there and he began making slogans. And there were passing tears from his ears. And there was prevailed upon him strange condition. And he was took spoon in his hand and which he was moved 3 times around his head. And he was put

the spoon on the earth and afterward he was stood and thanked for allah. upon seeing this strange event the persons who were present in the meeting were surprised and while standing and folding their hands they have asked with him the details of the matter. So he was said that his parental uncles son Hazrat Syed Shah Abdulla Hussaini Alwai and who is also his spiritual master and who was travelling in the river journey. Due to storm of the contrary winds and due to this reason his boat was sinking in the river water. In this danger and distress condition my spiritual master was asked this fakir. This is not the method of the prophet's family that not to help anybody if he would be called to them. So for this reason my spiritual master who have remembered me at that time for my help. Then I would closed down my eyes. This is not system of the family members of the prophet and is not method of Fakir hashim. So I have paid attention towards him by innermost way on the worried heart of the spiritual master. And sinking boat. And stop that boat which is under storm and given satisfaction to the worried heart of the spiritual master.

After this he was addressed to the persons in the meeting to write down today's date and be remember that my spiritual master will arrive in happy condition and mode along with his disciples, the crew persons after two months here and he will explain the details of problems of the journey and he will also said about this Fakir's help to him in this matter.


After his forecast he will arrived here with his disciples and he has explained all details of his river water journey and from his

rich disciples and who with devotion have offered me pearls and jewels. And he was distributed these offerings among poor and needy persons. From his free public kitchen many thousand people used to get food to fill of their stomachs.

The special smell of the welcoming of guest and helping of the poor which is still found in his family members. The traveler who will be belongs to any caste and creed who will not return without food and without help. The every kid of the family of Hasmi is well known as helper of the traveler and poor persons.


Sultan's elephant was afraid of him

One day it was happened that Hazrat Hashim Peer who going in the cart on the invitation of Hazrat Shah Hamza Hussaini. Along with Hazrat Hashim Peer, Hazrat Hashim Peer was also travelling in the cart. When the cart was reached near Asar Mahal building in a narrow lane and at that time Sultan's rapture elephant who was broken his chains in the foot and left from his residency and he was wandering here and there in the lanes and residential areas while making loud and cry. Elephant drivers who were behind the elephant who were calling the people to be keep away from there and go behind of the elephant. suddenly that elephant while uplift his trunk and making loud cry was came in that lane in which Hazrat Hashm Peer was passing in his cart. As the lane was narrow and the elephants coming there by loud and cry which casued a terror among the people in the lane. And which a scene of terror and dreadful there at that time. So the people who were coming behind the elephant who climbed on the two sides of walls in the lane and began watching

the action there. When that elephant was reached near the cart of Hazrat Hashim Peer then the driver of the cart was worried and upset in this matter. Hazrat Hashim Peer who was seen fear and horror of the cart driver and he said to him as follows in the Arabic language.  And its translation and interpretation is as follows "Be **not** sad (or **afraid**), surely Allah is with **us**."

When the cart driver was heard the phrases from the tongue of miracle of Hazrat Hashim Peer then he was satisfied in this matter. And he got courage with him and he was taken cart toward his destination. As soon as the cart reached near the elephant then raptured elephant who was putting his trunk in his mouth while pressing and he was stood near the door while touching his body the wall in the lane like a lizard and stopped his loud and cry and in silent and calm position and the cart was passed away from there safely and securely by the kindness and grace of Allah. And so Hazrat Hashim Peer was reached to his destination and after having dinner he was come back to his place of residence.

After this event small and big, Fakirs and rich persons who have visited the residence of Hazrat Hashim for the sake of stability and devotion. And they expressed surprise and amazement for this event. And they said to him that he was passed safely from a great calamity.

He was replied that "This is not any strange or miracle the only matter is that he has fear of Allah with him so for this reason every thing has fear with him in this matter. And Allah says that "

“Oh people of faith have fear of Allah as it is required in this matter.”



It means the person who who has fear of Allah and from him everything will be afraid of him. One who will not be afraid of Allah but he will be afraid of others except Allah then Allah will give him fear of all things to him.

In the olden days the event of attaché of Roman King and Hazrat Umar Bin Qattab is proof of the reality in this matter. When attaché of Roman King was seen his elegance and as well majesty and which was surprised and amazement and his body was began shivering. And with much respect and honour he was said as follows and which was interpreted by Moulana Rumi as follows.



He was said to himself that “He has many big and mighty kings and a he was spoken with the many rulers of the kingdoms. So there no any fear and fright with them. But what is secret that with a man of rag dress who do not have with him bow and arrows or gun and cannon and in spite of that no words are coming to have conversation with me. Due to fear bird of the soul is flying from body. The attaché said that upon seeing my fear as well as thinking and feeling then Hazrat Umar said that and which is interpreted by Moulana Rumi as follows.



This is fear is not for me from the person of rag dress and it belongs owner and Lord of the two worlds Allah. And one who has fear of Allah and one who will adopt piety with him then Allah will place his fear in the other person's heart for this reason. And from all things which are in the universe and all persons who are alive have fear with that person. And all things which are there in the world will have fear from such person. The soul of unobedient which is afraid of you oh Dastagir As such of rapture elephant which was affixed with the wall

Due to his chemical look stones turned into gold

This event was happened on day when Hazrat Hashim Peer who was returning back to Bijapur from his Hajj pilgrimage. And on the way one Hindu ascetic who was met him there. When he was seen his robe of honour and turban and his pious and holy look. Then he was kissed his feet due to his devotion and requested him that he want to give his secret formula of gold making to him. So that Hazrat can make gold for himself in this matter. As I am in old age and I was waiting like a personality of idol. Thanks God that you have reached here. As this is my last part of my life so I want to give this art to you with much happiness and pleasure. So please watch this art of gold making carefully. Upon saying this he was brought one leaf of a tree and shown to me. And he made hot the copper and put concoction of the leaf and by seeing it and in within minutes the copper turned into fine gold. Upon this he told him oh my lord this art is called chemistry and for this not only fakirs persons but even the

kings are endeavour in this matter to get this art or formula so for this reason they are in condtion surprise and amazement. By the grace of Allah you got this immortal wealth without any endeavours and struggle in this matter. Upon this he was replied to Hindu ascetic and he told him that “Baba you are a person of perfection as well as wordly goods and wealth and assets. So I appreciate your art in this matter. But with me your wealth and perfection is not having any value than a bee. As I am a Fakir person. I do not have lust of the wealth of the world. And for me God is enough for me. If you want to see my chemistry then see my art which is very easy. Upon saying this he was told to Hindu asectic to gather stones so he was obeyed his order. And he was gathered many stones at one place and made a heap of stones. Then Hazrat put his look of chemical so for this reason all stones were becoming gold. He told him that “If you want gold then you can take gold as much as your requirement from here. Baba this my chemistry and I donot want gold as well as money and I do not require magic also.”

Upon seeing this event at the same time Hindu ascetic accepted Islam religion on his hands. And upon becoming his disciple he was becoming a person of incomparable and he was engaged in the time. Hazrat Sadi who was a lover of Allah and who said a couplet which is as follows. And its meaning and interpretation is as follows.





This is correct that due to his look of the chemical reaction of him the stones will become gold. In such person’s company

spurious will become genuine, black will become white, ignorant as educated, unlettered person will become considerate and so such a person is not in need of the gold. As the soil of his sleeper which can turn copper into gold.

Providing Hajj pilgrimage to one of his dsicple

It is an event of one day that one person who came to his house of the comfort with fondness and affection. And he was present in the service which was a favour of degree and consideration and told him that since long period of time he has with him a desire to perform Hajj pilgrimage and to visit the mausoleum of the prophet of Allah. But due to some reason he could not visit Makkah and Madina in this matter. I was waiting for the order of Allah in this matter. Now with the prayer of spritula master there were done arrangement of the journey by land sea to the Makkah and Madina for the Hajj pilgrimage and have confirmed the journey and now I have come in the shrine building to get your permission to proceed further in this matter.

In his reply he was said to him that “ Baba what you are telling is right. There is also commandment of Allah in this matter. 

 Baba upon seeing your good intention and pious objective I am a Fakir was becoming much happy in this matter. May Allah make your journey successful so there is congratulation to you in this matter.

After this he was told him that “ I am your spiritual master so listen in this matter then he was extended his hand toward him and asked him what you are watching so see it carefully. Then what he was seen that Holy Harem came before his eyes and

buildings which are on all sides and in vicinity were also seen which are found in vicinity of Holy Harem and the movement of the people of Makkah which were seen by him as who are sitting and going here and there. He told him "Baba do circummberane and perform the Hajj rituals and to perform the prayer at the place where it is required there to throw pebbles at the places of Satans where is needed. In short you have performed all rituals of the Hajj pilgrimage well. So that person who was standing and he was performed all rituals completely in Makkah. He told him "whether you have completed all required formal procedure." Then that person told that "Yes by the kindness of Allah. Then he was taken back his hand from that person's side. So then that person what he was seen that he was sitting before Hazrat Hashim Peer. Then Hazrat he was seen toward him and with much happiness he was told him that without undergoing any trouble and difficulties as well as without travel of land sea and without passing of the journey of the destinations you have blessed with performing the ritual of Hajj pilgrimage. Haj sahib you are lucky person and for this there is congratulation for your Hajj pilgrimage from my side in this matter. He was by folding his hands and by lowering his head then he said that "All these are due to kind favour of Allah and favour of my spiritual master. Otherwise what I am and what is Hajj pilgrimage for me."

Drought period and prayer for the rainfall

It is said that during the rule of Sultan Adil Shah Bin Ali Adil Shah there was severe drought which prevailed in the city of Bijapur. During that period there was no rainfall and for this

reason rivers and streams were dried up. Wells, water tanks and streams were dried. Many thousand people left their native place of Bijapur. Those who were there was facing problems and difficulties which were exceeded very much in this matter. Many thousand persons were martyred for this reason in Bijapur. All these persons were died due to no source of water and food supply. So for this reason there was left no difference of the legal and illegal of food and drinks in this matter. Milk feeding mothers who have seprated their milk feeds children from their laps with much grief and tears due to their helpless and powerless condtion. Due to loud and cry and weeping of the small kids and due to this reason even and small as well big persons also began weeping by seeing such worse and bad situation in the city of Bijapur.

At last citys noble people and dignaraties have condutcted one meeting in which they have gathred people there. And they have said there that life of he men depend upon the water supply only and leaving of the water now the situatiion is such arrived that if we weep then also there is no water in our eyes.

So we heard by our elder persons from ancestors that when there will come such time and siutation then they used to caught the edge of shirt of the people of the prophet's holy family as well as holy persons of Allah in this matter. And they request with them for the prayer for the rainfall. And due to reason prayers of the holy persons and persons of the family of the holy prophet they will pass over from such grave situation. And then there will fall heavily rain fall for this reason.

So for this reason our beloved and popular personality as well holy personality who have got favour and kindness of Allah. And whose prayers are accepted by Allah. So we have to go in his service of favour and kindness. And to explain our condition of calamity to him and seek his prayer in this matter and which will be better for us. All persons have accepted this proposal and then all of them have went to the shrine building of Hashmi for this purpose and there they said this with much respect and reverence and which is as follows.



They said there “Oh venerable personality you are accepted in the court of Allah. for sake of your favour and kindness prayer for us so that there will be rainfall from the sky. And finish our problem as we live in this city under your shadow of kindness and favour. So we are facing this calamity for which we are in strange condition.

So for this reason when Hazrat Hashim Peer was heard the people’s story of grief and sorrow then there were come tears in his eyes and he was become sad in this matter. And in the condition of helplessness he was looked at the upper side of the sky at the door of the Lord of the worlds and he was prayed in the Deccani language. And then he was moved his finger of witness of the right hand toward the sky. Then at such time the cloud came on the sky from all sides at once. The thunder sound of the clouds and lightening was started in the sky.

He was asked the person to go their houses as soon as possible so that they cannot become wet due to water of the

heavy rainfall. As per order of the spiritual master all persons began running to their houses which were nearing place but other persons whose houses were far so for this reason they were wet very badly due to much heavy rain fall. And due to prayer of Hazrat in the Deccani language there was such heavy rain fall that rivers and streams were becoming full with waters and both of them became one with full of the water and its level and flow of the water was started. And every where was flood due to heavy rain fall water and with coming of the water there there came freshness and joy on the face of the persons of stravation and calamities. Due to rainfall the dry earth was becoming like floor of emerald. The winter effected trees which were without any leaves were becoming green while wearing green dress and decorated with it. The hearts dejected people which were worried due to clamity were now becoming happy and joyful due to beautiful rainny water and heavy rainfall. On the faces of the people waves of the joy and pleasure were came back to them.

Realization of difficulties of animals

Oh helper of persons of the world and helper of the animals
When he has seen bull's hurt so the blood came into his eyes

It is event of one day that one of his disciple came into his service and after paying him much respect and honour he was invited him to come his house. And with much respect he was said which is as follows.

That there will be problem to come and go to my house
But for it there will be much increased of our honour

Hazrat was accepted his invitation upon seeing his desire of his heart. And he was brought there bullock cart for this purpose. He also requested with him to take with him all caliphs, Fakirs and disciples who were present in the meeting place and which will caused him happiness and pleasure for him. He was taken with him Syed Ahmed Nazir, Syed Mohammed, Mohammed Hussain, Shah Tahrán, and he to said all these four persons to accompany with for his journey to attend invitation at the house of the disciple. And he was asked them to sit in the bullock cart. So they asked him to sit first in the bullock cart and then they will sit in the cart afterwards and so how they can done by the slave the precedence and competation. As with respect our and honour our hands and foot are involved in this matter.

If there is no respect in a man so he is carrying books
Zafar we think such person as a bull for this matter

Hazrat was appreciated upon seeing their great respect and devotion and he was prayed for them and then he was told them that “ It is my happiness that they should first enter into bullock cart.” So then at that time they have all entered in the bullockcart as per his instruction and show their manners there. After them Hazrat was entered into the bullockcart. After passing of some time bull began rapture and began bliss in this matter and began the moving further. The bullockcart driver has with him one wooden stick in which there was fixed nail in it and with that wooden stick he was began beating the bull so for this reason nail was injured him and from the body of the bull there was discharge of the blood started. When the cart drive

began beating the bull then Hazrat Hashim Peer said that “Oh cruel person what you have done in this matter.” So the cart driver was seen at him with much worry at the place on which there was strike of the wooden stick with nail on the body of bull and from that place of body there was discharge of the blood. And in the same way and there was discharge of the blood from that place of Hazrat at that time. They have seen by their eyes at the same place there was started blood discharge. So for this reason they were surprised and there was much amazement in this matter. And they said “God be praised what is personality of grace and as whose maternal grand father is helper of the poor persons and so why there will be not have this quality of compassion and kindness in his maternal grandson.”

If there will run of dagger on any person, Amir we will worry
As there is pain of the world which in our heart for all of them

The revenge of killing a mouse

There was respect of life with him. And as per requirement of justice he was sacrificed his son for the causing killing of the mouse. It is story of one day that the sea of compassion and miracle he was taking rest after eating lunch in the afternoon in his house against his daily practice he was taken rest for the much time. When the time Zuhar prayer was going to end so for this reason one old rat touched his foot. So that he can wake up from the sleep and perform Zuhar afternoon prayer. But due to kissing of the feet by rat Hazrat was stretched his feet to some extent. But he did not wake up. The mouse came again and he was kissed his

feet but he did not wake up for the second time. Again the mouse came and touched the feet of Hazrat but he did not wake up and he was stretched his feet for third time also. His son Syed Shah Akbar Murtuza Hussaini was seen this event. And he thought that the rat was biting his father and there may be happen that there may be poison effect upon his father in this matter. Upon thinking this he was taken bow and arrow of the boys play game and has sent arrow toward the mouse by chance the arrow touched the body of the mouse and he was died immediately on the spot. When the mouse was died then Hazrat was wake up from the sleep and what he was seen that one old mouse died by hurt of an arrow there and before him his son is standing by taking a bow and arrow in his hand. Due to killing of the mouse he was becoming very sad and upset in this matter. And he was addressed to his son and he told him that “ I did not have killed any living thing in my whole life and you have killed without thinking unjustly one old mouse and who came there to kiss my feet to wake up for me. It is great reget and sad that you did this bad work. So there came water into his eyes and he was given curse to his son.

There was effect of this curse that there was a battle among two nobles. Hazrat's son Syed Murtuza Hussaini who was standing in the battle near Nawab Mustafa Khan and an arrow came from the opponent side and instead of going toward at the opponent side which was came towards him and an arrow killed him instantly. Due to such injury he was died at the same place.

When this horrible news reached to Hazrat Syed Hashim Hussaini then upon hearing this he said that “ For the sake of the blood of the mouse I have given my son Syed Murtuza Hussaini in this matter. As it is must revenge of the blood is there for blood only. Also whatever was happened which was good.”

God is great. Where is value of the life of a mouse and where is higher personality and holy person of his time. With him there is equal value of higher and lower. As well as mouse and his dear son. What is good kindness with the poor creation of Allah. What is his pain in his heart for this matter. The pain of heart, kindness with creations of Allah which are even small words are there. But its meaning are in a wider range and are great. This is such merit which will make a man him perfect. Those who do not have this great attribute with himself then he is worse than animals.

After burial of his dear son he was called his grand son Syed Burhanuddin Hussaini before him and he was given him saintly dress, of the caliphate to him and to told him that “What ever possession of Mohammedan and properties of eternal which was safe with this Fakir have been given to you by this date.” He was prayed for him that Allah may give him firmness in this matter. And with you there will be brightness of the family. May Allah keep disciples of Hashmi free from the calamities and problems.” (Amin.)


God be praised each and every boy of the Hashmi family is kind and compassionate in his family and till today big hunter and huntsman if he will accompany with him with devotion the sons of Hashim family to show his aim of hunting in the jungle then

in that condition there will be no possibility of hunting in the forest. There is proof of experience in this matter. And it can be seen that not only with one bullet but also thousand bullets shooting in the hunting then all will go without aim and with no result at all of the hunting in the jungle. It is true that whose grandfather which did not like this work of the hunting and who sacrificed his son for the sake of killing one mouse. Then in that case the lesson is kept remembered necessarily in this matter. As well as they will remember it well in the future time. If any one who will take sons of the Hashim family by his devotion and influence to the hunting place then why there will be find difficulty on the beast of earth and birds of air. As the sons of the family of Hashmi are belongs to sons of the merciful Prophet of Allah. And where there will be fall of their mercy then the things of that place will be safe and secure from each and every calamities and problems for this reason.

Resumption of the sun

After breaking of the moon into 2 pieces then world known
 There is the order of Muslim and its reach is from earth to sky
 As per order of Muslim that, Hazrat Hashim Peer
 Who was brought back setting of the sun in the sky

This is story of one day that Hazrat Hashim Peer who sitting along with his caliphs, disciples and Fakir persons. The bazaar of advice and instruction which was in progress. He saying about reality of the Quran as well as about the knowledge of God in which there was sea of passion, Islamic jurispricdtion, faikiry

method, secrets of Sufism and its points. The persons in the meeting were getting benefit in this matter. There was prevalence silence upon the persons who were present in the meeting place. Due to manners they were sitting there by downing their head. And as per  they are sitting like that there are birds on their heads.

The discussion was such lengthy that it was not going to end and bring the result in this matter. At last the time of evening Asar prayer was becoming finishing for this reason. The audience were drowned in the river of the surprise and amazement and they are in helpless condition and did not know what to do in this matter?. But the continuation of his discourse was becoming prolong and not at all ending. At that time the sun was near to set in the edge of the western direction in the sky. As there was manners which was prohibition the persons in this meeting place so for this reason there is no permission to say something in this matter. When the spiritual master was finish his discourse and then he was stood to renewal of ablution and by that time sun was already set in the western direction in the sky. The disciples were in the sad condition due to lapse of the Asr evening prayer. When he was came out of the well after his abution then what it was seen that the sun which was already set and it was coming rising. Then Hazrat Hashim Peer was performed the Asar prayer along with his disciples there. The sun was there for some time and then it was set again.

Attention for Naqib Khan Qawwal (chorister)

During the time of Hazrat Hashim Peer there was one Naqib Khan Qawwal who was his disciple and his voice was very melodious and who was known the rules and regulation of the singing and music art and as well as he was expert in the singing. Due to weakness and old age and which caused him and so for this reason the people began disliking him.

Whatever is there for a man which in the youth time
When it will be over so then it is as dead life for him

One day that chorister who went in the bless service of Hazrat Hashim Peer and he was requested him that “ Oh venerable person! during my youth period I have made surprised and amazed as well as intoxicated and silent my listeners with my very sweet and melodious voice and the person who used to be in ecstatic mood and say well done. and people who will go round around me. But today due to my old age the people used to run from me for this reason. It is revolution of the time. Before there was abundance of wealth and fame for me but now I am passing through poverty and a period of indigence. I have reached near situation of starvation for this reason. So on my worse economical condition pay your attention and kindness in this matter. My spiritual master you belong to lineage of the prophet and lineage of Hazrat Ali Ibn Abi Taleb (R.A.). So for God sake, please favour for me. Hazrat Hashim Peer who was heard his story of worse condition by his tongue then he was due to his favour and kindness he was given

him his holy turban. And he was prayed in his favour and for the increase of his sustenance as well as his position.

After this that old chorister due to prayer of Hazrat Hashim Peer who was become among well known and famous chorister of his time. Due to his melodious and very sweet voice he was catching the hearts of the people like a magnetic. So for this reason there was collection of Rupees in heaps before him. And his poverty was turned into his rich condition of the life. Day by day his position was began improving and till his life there was no change and effect on his voice.

He made his true disciple as minister in Bijapur

It is said that one person came to see in his service of Hazrat Hashim Peer who was in his house and who said to him that “Your honour since a long time there is wish in my sea of the heart which is there to call you at my residence for your invitation on the dinner. And to kiss your feet and to make of dust of your foot as aintimony. But due to other engagement I could not get arrangement of the invitation for you in my house. By grace of Allah all ingredients of the dinner which are ready today so I request you to kindly accept my invitation for the God sake for which I shall be highly obliged to you.”

Hazrat Hashim Peer upon looking his good intention and determination. He was accepted his invitation and he has went to his house for this purpose. Upon his blessed presence to his house he was fulfilled the formalities of holy persons and as well as custom for his spiritual master. And then he was said to him that “ God be praised that how I have got such a great

wealth that today into my house my beloved, my spiritual master, and my master who was entered into my house. The tree of my wish which was brought fruits to me in this matter. If will say this night as fifteenth night of Shaban then it will be not wrong. And if will this night as night of power then also it will be no exaggeration in this respect. Oh my master and my spiritual guide due to your coming into my house so for this reason my long standing wish and desire was fulfilled in this matter. For the sake of kindness put your hand on my head and pray for me and I am in need of your look of your kindness.”

I do not want wealth, estate as well as gold and silver

What I want that I need your kind look only for me

Hazrat Hashim Peer upon seeing the perfection of the devotion of his disciple so he was much happy and glad in this matter. So for this reason he was blessed him with his prayer and he was prayed with Allah for him for the success in the both worlds. And to open the doors of the sustenance. And for the sources of his progress and promotion. To you we address as Afzal Khan from today onwards due to grace of Allah. And make you minister of Bijapur. And that man upon hearing this glad tidings was fallen down on his foot and he said as follows.



When these words which said by his holy tongue as becoming an effective prayer so for this reason next day Sultan Mohammed Adil Shah of Bijapur who was called that person in his service. And who was given him portfolio of the minister and as well as he was given him title of Afzal Khan. Afzal Khan upon

taking charge of his ministry and by wearing robe of honour who came in the service of his spiritual master for purpose of kissing his foot. So for this reason he was much happy to see him and he said as follows.

With much effect, my prayer was turned with the success
And it was agreed and accepted into victorious in the sky

In the history of the Deccan the stories of bravery and courage of Afzal Khan are well known and famous as day light. In fact behind his fame and name the prayers of Hazrat Hashim Peer are hidden there.

His attention towards Hazrat Syed Naimullah Hussaini

His brother Hazrat Syed Naimullah Hussaini who has stated one event which is as follows.

That one day Hazrat Hashim Peer came to see his father in his house. Then at that time my father has presented me and my brother in his in his service and he has requested him to take both of them in his slavery. So he said it is very good. Then he was asked him "Which occupation do you want adopt.?" So I have told him with much respect and honour that "My master I want take up Fakiri." Upon this he was told that it is right and it will be required like that and well done and be alive for long time. Then he was asked to bring his writing case and from it he was taken two dates and one date he was given to me and another date he was given to my younger brother Syed Mohammed Taj. He was

accepted our pledge on his hand. And included us in his slavery. Upon this he was asked my brother Syed Mohammed Taj which occupation he will take up.? So he said to him that “He will take up occupation of warrior.” For this he expressed his happiness in this matter. And he was touched both of us with his chest. And he was touched with his hand on our heads and back sides. And he was prayed in his favour and as per his prayer it was happened the same.

 The meaning and interpretation of the above is as follows.

The prophet said that “The prayer is weapon of war for the believer.”

To taking out the fallen horse in the ditch

It is said that one day Hazrat Hashim Peer and Syed Yadallah Hussain son of Syed Anwar Al-Hasan Fakirabadi both were going on their horses toward Zahrapur by the side of the ditch. At the time suddenly one elephant in the rapture condition who came there. Perhaps upon seeing the elephant and horse of Syed Yadallah who becoming afraid of the elephant and he was jumped into the ditch. And his two feet were went into the ditch of the fort for this reason. So upon this event Hazrat Hashim Peer was get down from his horse. And he went into the ditch. He was put his hand under hoofs of the horse and in this way he was lifted the horse from the ditch. And he was pushed the horse from the ditch. When Hazrat Hashim Peer was pushing out the horse from the ditch and what Syed Yadallah Hussain was seen behind his back side that Hazrat Hashim Peer is sitting on his own horse. Hazrat Syed Yadaalh was surprised and amazed in

this matter and he was asked with respect with Hazrat Hashim Peer that he was entered into the ditch while getting down from his horse and taking his horse out from there and but it was seen that he was sitting on the horse and this secret he could not able to understand. In the he was said that “ Baba your horse was fallen in the ditch of the fort so I will only see this matter and stand there and this against of dignity of the Fakiri. Tomorrow I have to show my face to your ancestor so whatever which was possible by this Fakir which was done by me.

There was falling of magnificance and light upon Hazrat Hashim Peer

It is said that one day he was sitting in the court yard of his house. The place at which he was sitting and that place was small. And in that place there was not much capacity of the persons to sit there. The disciples and pious persons who were began to come there to visit him and have to watch the blessed face of the Sheikh of time. And for the sake of kissing of his holy foot many other persons began coming there. The place was very narrow and tight and due to the coming of the disciples and devotees so for this reason the wisdom of the persons in the meeting place and due to tight place and coming of the large number of the persons so for this the persons were in condition of surprise and amazement. Also in the small space there is capacity of the gathering of the large number of the people which could not be understood there. At that time upon seeing the existence and body of exalted of Hazrat Hashim Peer.

When which was seen then it was known that there was falling upon him magnificance and lights of not ending and so for this reason his holy body's weight was becoming light and for this reason in small place there was creation of the further space automatically. In this holy meeting there were presence of big learned persons, scholar, asectic, worshippers, Sadat (desendents of the prophet) persons. venerable, disciples and devotees. They have seen strange and miraculous situation. And which was seen by all these persons so they have said in one language.



Its translation and interpretation is as follows.

Regarding the expressing of the attributes there is no possibility in this matter as there is no limit of it. As well as to state about his quality of absitance which is outside of the maximum value

Respect by the Jinns

It is said that one day Hazrat Hashim Peer was in in house. And at that time one old and weak woman came there along with his son making loud and cry. And who came into his service. And she was fallen on his foot. And she began saying that "Oh venerable Sheikh this old and weak woman who was married his son and was brought to my house his bride yesterday. And yesterday night was night of consummation of marriage and when bride and groom were resting in the house. And she came out of her room for her requirement of the toilet so bride went to washer room but the bride did not came out of the toilet room and after that plenty of time was passed away and she did not

come back to the room. So for this reason the bride groom upon waiting for some time he came out to search her but could not find her outside. In the condition of surprise and amazement he was searched her and there and he could not find his bride. At last he went to the house of the bride and there also he could not find the bride. In the condition of helplessness he came back to his house and he was finding his house like a deserted and abandoned place. And some time ago the house which was looking like comfort place and a pleasure palace and now which seemed like sorrowful place. In short the boy and her mother went to bazaar and lanes of the city but they could not find the lost bride in any place. Upon this they went in the service of local holy and pious persons and they have told them the story of the problem which was happened to them in this matter. But they could not find their aim. Now I and my son were present in the court of pearls and they said "Oh my spiritual master you are helper of helpless persons and you are helper for fulfilling desire and wishes of the world and others. If you will not favour us then we will sacrifice our life by hitting our heads on your silt of the door. Upon hearing this tragic story by the old woman and her son then he began meditation. And after some time by lifting his head from meditation he was asked his servant to go inside of the house and bring food for both of them. The servant has brought food there. But both them could not eat the food and they sat there in the condition of worry. So for this Hazrat Hahsim Peer told them that by grace of Allah you will go from here with success and so do not worry in this matter and

eat the food. Upon hearing the conversation of glad tiding they have becoming happy and they ate the food. After eating of the food Hazrat Hahsim Peer who was written one letter and which was given to the bride groom. And he said to him that you take this letter and go to Shahpur gate and from there cover one mile distance and stay there for waiting. And after some time there will be pass before you a large army. And after its ending the King of Jins on the elephate will pass before you in pomp and show there. At that time you go before that king and pay him royal honour and hand over my letter to him with much respect and honour at that place. And by grace of Allah your work will be completed.

As per Hazrat hashim's instruction that person while taking the letter in hand was reached the place which was instructed to go by him and waited for the King of Jinns. After some time what he was seen that there was coming a large number the army. A large number of the poeple came from one side and gone to another side. After some time the King of Jins came on the elephant with pomp and show there so that person came forward and paid royal respect and hoour to the King of Jins. And has given letter of Hazrat Hahsim Peer to him. He was read the letter and upon its reading he was kissed the letter. Then he was given order to his employees "To go and bring that bastard thief here with the bride and to give bride this man here." The employees of the king who was brought was thief under arrest and also they have brought the lost bride there. The King of Jins for the crime of theft of the bride was given punishment of the whipping to the

thief and he told him “Oh useless person you do not have regret in this matter. You have forgiven the order of Allah. Your treatment with other person’s woman in the city where Hazrat Hahsim Peer is living and in that city your behavior with the mankind is such and such and which is regrettable and it is very sad. So immediately repent in this matter and promise that you will not involve in such an act of noise and tumult and which will not come into happen once again. Upon saying this he was hand over the women to the person who came there. And he was given strickt instruction ot all jins that there should not be given any trouble to any person whether that may be male or female. As in this place Hazrat Hashim Peer used to live here. On the place where venerable sheikh used to live and that place should become a place of peace. Even though I am your king but my king is Hazrat Hashim Peer. If my sheikh of time will be angry with me then there will be our disrespect and disregard to me in the both worlds. After this he said to bride groom “Oh baba you go from here with happiness and joy as you have got your lost thing. When you reach in the presence of Hazrat Hashim Peer then you should kiss his foot from his behalf. And you said to him that his slave was obeyed his order. So to include his name in his prayers.”

Accepting the pledge of the soul of his devotee

It is said that one person has much devotion and insight with Hazrat Hashim Peer. When he was become ill and then he was made his final advice with Syed Mohammed Bin Syed Nasrarallah Hussaini and he told him that he should tell about his serious health condtion with Hazrat Hashim Peer that with much respect

and honour he should tell him that such and such your salve is leaving the world without his pledge. If there will be life left then he will come to visit in his service and will have a cup of pure drink from the spiritual master. In the condition If he will be safe from the death. And there will be not given death the permission to me then then tell him my request that he should not be forgotten me upon my death and take his soul under slavery and to remove the uneasiness of my soul and give it peace and comfort by removing restless ness in this matter.

Where to go and to call whom and to see whose face

And show me who is there and except you nothing for me

By saying this he was died. Syed mohammed Bin Nasir who told his advice to Hazrat Hashim Peer when he was in Asar building the details in this matter. Upon hearing this he was went into mediatation. After some time he was lifted his head and he said that I have made the deceased my disciple. Upon hearing this Syed Mohammed Hussaini with much respect told him that "How there will be possible to make disciple after the death of a person.? And it is a matter of surprise." He told him that "To accepts soul's pledge and so making the disciple in this way and get benefitted to him. And to make disciple of the dead persons and this special power which is available to this Fakir Mohammed Hashim."

Favour of Hazrat Hasimi Peer to the thieves

It is said that during the period of Hazrat Hashim Peer there were two famous and well known thieves and their braveness, curelity and atrocities is famous in far and near places. They used

to bulgery and they loot and kill in the any place of the city on the daily basis. And during the day time they used to wear the dress of the genetlemen. And used to decive innocent and simple persons. In short those roobers and curel persons and who were expert in killing of innocent persons and deceive as well as. There was annocement which was from the government side that who ever will arrest those sinful and debauched dacoits then he will be eligible a cash price of Rupees ten thousand in this matter. But those thieves were not able to be caught. And they have become proud for this reason that they are quick and fast in action. And they are wise as well intelligent and shrewd and they are for sighted . They are people of expertness, riches and property. and they are having power with them. As well as they have braverly with them so there is no power with police to arrest them for this reasons. At last those powerful thieves were caught by the hands some weak policemen. When they presented in court of Sultan Mohammed Adil Shah so who looked at them surprise. Then he told them “ Oh mischievous persons you do not have shame to kill many thousand people of the mankind in illegal way. And for many thousand people you have caused to become houseless. There is charge of killings of many thousand persons upon you. There is rule for killing for killing which there will be required in this matter. I will hang you all of them so that you can taste of the death. And for these charges whether you have any expalantion in this matter.? Then thieves while folding their hands they said “Yes your Lord your saying is right. But my Lord by committing

our crimes we think ourselves as not sinners, and in the helpless condition and without mistake in this matter. Sultan asked him “How it is possible that .?” Then they have told with much respect that for us Hazrat Hashim Peer has given us order to commit the such crimes and to involve in the killing, burglary and robbery and by this way to earn our sustenance. For these things he was made our source of living. So as per order of our spiritual master we were used to involve in all these things for this reason and get sustenance in this way. There is no fault of us in this matter. Even upon all these details if they blamed as sinners then there are in helpless condition”. Upon hearing all these details the Sultan was become be numbed. And after some time he told that “Oh unwise person you want to escape from this punishment by taking the name of Hazrat Hashim Peer in this matter. So they said that “Oh my Lord you can investigate in this matter.”

Upon hearing this Sultan has sent one servant in the service of Hazrat Hashim Peer to know details in this matter that the arrested thieves says that by referring your name they told that you have instructed them to involve in robbing and killing in the city”. Upon hearing this he was told that “There is no fault of them in this matter. If there is any punishment in this case which should be given to me. As this Fakir is who suggested them to involve of the crimes. The Sultan when he was heard the details by his servant then he was surprised and in the condition of amazement and aghast as well as be greatly enraged . After some time Sultan was asked his servant to go and see Hazrat

Hashim Peer and asked them features of the culprits. When the servant was reached in presence of Hazrat Hashim Peer and was asked his question so he was gone in mediation and he was told him their complexion and personal appearance , dimension and description of the features.

The Sultan told the thieves that “When Qutub of Deccan my spiritual master is in favour of you then what is my power to hang you. Due to acceptance of the sins you are declared as innocent.” And it was given order of release by Hazrat Hashim Peer so what is there secret in this matter.” Upon saying this the Sultan was given order to release the two culprits. Upon the release the both of the culprits went into service of Hazrat Hashim Peer and they said as follows.

Due to source of your highness we got freedom
Otherwise we would have been hanged by the Sultan
There is much effect in your name oh Hashim
It was sure that we have left this world today

“Oh venerable person of the world our boat of the life which was drowning in the whirl of the problems and sword of lustrous of the executioner was ready to kiss the throat of our heads. And at that time for the sake of your name all our problems were over. Now our determination is there to spend our remaining part of life at the shrine of Hashim. So we repent from our sins so take us in your slavery and make your disciples. But we would not leave two things wine and adultery. And these two habits will not end with our life. Kindly give permission of these things and


make your disciples int this matter.So in this way fill our edges of the shirt with our desire and wishes.”

Upon hearing this Hazrat Hashim Peer told them that “ By grace of Allah your life was saved other wise gibbet and cross would have taken your life.But you are asking with this Fakir for permission of adultery and wine in this matter.He told them that he is not Qazi, not teacher as well and police officer and no Islamic jurispriction.And what is want you to keep away from the wine drinking.

Upon hearing the reply of Hazrat Hashim Peer they told him that “Upon every thing the postion of your personanality of venerable is more higher and great than the above perons.”

When Hazrat Hashim Peer was heard and seen their desire and wishes of their heart so he told them that “Baba it will be done as per your wish. And you are given permission of wine drinking and adultery.But there will be restirciton in this matter that you did not act upon such deeds before me.Because there is probhibiton of manners in between capital of felicity and in miracles of the the spiritual master.And any person’s full perfection of garment without needle of the manners it could not be sewed in this matter.Some ones’ lamp of prosperity will not be light without olive oil.And if somebody is educated person as well as person of perfection and skill and if he does not having perfection but if he has no manners then he is like an animal.

If there is no manners in a man so he is carrying books
Zafar we think such a person as a bull for this matter

Allah said as follows. 

Its translation and interpretation is that “Such a person is *like* the *donkey* that and he is *carrying* a cargo of *books*.” The person upon hearing from Hazrat Hashim Peer they said that how commit such deeds before him. And they said we promise certainly that we did not do acts of wine drinking and adultery before him.” Hazrat Hashim Peer upon hearing their apledge and assurances and so he was accepted their pledge. After that they taken permission from there and went to the bazaar and they have wandered here and there and they went to bar house. And what they have seen that by side of the wine seller Hazrat Hashim Peer was sitting there. So for this reason they hid their faces from there and went to another wine house and where they also find that Hazrat Hashim Peer was also sitting there. And after that they went to third wine house and they have find the Sheikh of the time was available there. Due to upsetness and worry they went to the brothel and what they have seen that Hazrat Hashim Peer was sitting beside of one prostitute there. So in the condition of regret they went to the house of another prostitute. And where they found the grace of the spiritual master. The situation is like the following.

Wherevery I see then I found your grace only

During the period of five days there was happened such sutation which is mentioned as above. There was found such miracles in this matter. At last they were tired due to wandering here and there. And they have automatically they kept away from the acts of sins and wrong doing. As they have left over evil

deeds in this matter and they have adopted a life of piousness and piety. Then they have went into the service of the spiritual master and they have told all story details in this matter. Then he was told them that “For this reason he was given them permission in this matter.” After this he was given them teaching purification of the soul and reconciliation of the heart and blessed them with the teaching daily round of prayer formula and recitals and these person due to grace of Allah and favour of Hazrat Hashim Peer incomparable persons in the world and and they have got nearness in the court of Allah.

His meeting with the prophet and his companions in the wake up condition

Hazrat Hashim Peer said that “One day he was in the wake up condition and he was observed that he was went to central mosque of Zahrapur. Still I was in the courtyard and what I was seen there that the last prophet of Allah who was sitting on the pulpit along with his companions. There was coming from his mouth of I am and leader of the world. And there were speech of eloquently and were coming advice and sermons from the leader of the two worlds. When I was heard his voice in my ear the good invocation then I was entered the meeting very fast. Upon seeing me one of the companion has said to the prophet that “Oh prophet of Allah Syed Hashim Hussaini has arrived.” Then the prophet of Allah has turned his face toward me. Then this Fakir proceeded further and kissed his holy foot. And the prophet embraced me and he has put his hand upon my head. And he was prayed for me that “Oh Allah give him the things of

happiness and joy. And his name will be become famous and well known in the both worlds.”

From today onwards we have given you the following title.



His prayers for his disciples

It is said that one day Hazrat Hashim Peer who said by his tongue of favour and good turn that “ Due to this Fakir’s favour of saintliness 500 my disciples who were obtained progress of innermost and have reached nearness to Allah. I have prayed with Allah that for my disciples and for the persons who like me and for them there should be no difficulty and problems in this worlds as well as in another world. And they should be safe and secure from all problems and troubles. And in the same way my sons will be safe and secure from the problems and difficulties of the both worlds. They also safe from misdeeds of the mischieves, greedy and enemies. They should be helpful to the people of the world. But there will be benefit and help to many thousand persons from the court of Hazrat Hashim Peer. My sons who will get success and respect and as well dignity with the prophet and Allah.(amin). It is said that this prayer which was accepted by Allah. He said the following couplet.

God be praised that the pious persons of perfection and those who has complet faith of the truth and those are accepted in the court of Allah and they have much effect in their prayers. And

which were seen and heard by the holy persons in this matter that wherever there are disciples and members of the family of Hazrat Hashim Peer are there and they are attached with edge of the his family and due to grace of Allah so for this reason they are safe and secure from the problems and difficulties of the world due to the prayer of their spiritual master. Allah was kind to them and he has opening the doors of the sustenance to them. Upon drinking of cup of drink of pure of the spiritual master they are in condition of rapture and intoxication.

His sons from the time of Hazrat Hashim Peer till this time due to grace of Allah who are following the method and tradition of their ancestors. From the court of Hashmi the spring of favour is being continued and thousand hungry people are getting favour from the river of mercy in this matter. Even each and every boys of this family and they are looking as a person of generosity, munification and bounty and with having pious manners of holy persons. As well they were having attributes of kindness and mercy and their simplicity and nature of content, carelessness about prosperousness, free from care, and respect and greatness, honour and dignity and which belong to praise. And their living in this world with successful life and which seemed and their inn is busy in giving food to the poor and travelers. And whatever they eat which they given to the other persons and passing of the life of poverty and hunger with satisfaction. All this belongs to the prayer of their grand father Hazrat Hashim Peer in this matter.

What is there if asked prayer for thousand times
As the prayer is same which is out from his mouth

To giving his ten years life period to the sultan of bijapur

Your favour and help is written in the books of history
He was given 10 years life to king and he left the world

It is an event of one day that Qutub of Deccan Hazrat Hashim Peer who sheikh of time was sitting in the central mosque of Badhapur locality. At that time one messegner of the Sultan came in his service and he has explained him all details of Sultan illness and failiure of all remedies and requested his prayer in this matter. Hazrat Hashim Peer was given him one handkerchief upon recitation of prayer on it. As he was asked to tied it upon the body of the Sultan where there will be find pain. But by following Hazrat Hashim Peer's instruction there was no benefit in this matter. After that Sultan himself came in his service and at that time he was enaged there in the daily recitals and round of prayer formula in the direction of Qibla. When he has finished away his daily recital and round prayer formula and then he was seen at his backside Sultan of the Bijapur and who was standing in uneasiy condition by holding his hands and by lowering his head there.

Hazrat Hashim Peer was looked at the Sultan by his favour and he has asked him "Baba why did you have come there.? And what did you want.?" Then he said that "His ancestors who came

in the world and upon doing many thousand great works and then they have left this world by leaving behind them there many memorable things in the world. And their peerless building and incomparable palaces which are saying by their tongues and praising their skill and giving about witness in favor of the its builders about their greatness and dignity. So there is came one desire into my heart that I should also build one building which should not have its example like that monument. And the eye of the sky may not have seen such building in the world. My thinking is becoming day by day strong. At last I have started construction of one tomb and its half portion's construction is already over. But still its half portion is remained in the incomplete condition. Oh my master I was suffering from a dreadful disease. I have completed cure of local doctors and physician and all from surrounding area and well known and famous doctors of pulse checking and Ved (physician practicing Hindu system of medicine) came to see and checked me with much care and attention. And they given me prescription in this matter. Great astrologers who have made my horoscope of my name and they found that my star is having in trouble and problem. I have visited local saints, ascetics, devotees, rosary users as well as holy persons who are engaged in their Chilla (**Chilla** (Persian: چله, Arabic: أربعين, both literally "forty") is a spiritual practice of penance and solitude in **Sufism** known mostly in Indian and Persian traditions). And mystic persons. In their service which I have visited and requested favour of kind action and prayer of favour for my

illness but from any place I could not find recovery from terrible illness. The black clouds of problem and difficulty could not be kept away from the light of saintliness of any holy person in this matter.

At last in the condition of affliction I have visted in your service as you are my spiritual master and there is pledge which is available to me from your venerable persoanltiy. I am your servant so tell me my veneral Shielk that where should I go by leaving your door of favour and benefit. Oh my master there is my faith that mountain of Hashim is house of cure.The door of your stone is peace and comfort for me.The light of spiritual master is maginifcane of Allah. And personality of the spiritual master is things of salvation.Oh my master and spiritual guide and at this time I am very much ill and if there is no cure in this matter and if the problem and difficulty may be passed over then in that case there will be left over construction of the tomb building and my wish and desire which will be left over only in my heart.So for this reason I have to take my wish desire with me to my grave.

Oh my master Hashim bring success for me
The life boat is sinking due to weight of life

When Shah Hashim was heard the sad sotry of Sultan Mohammed Adil shah then he said that “Baba your father Sultan Adil Shah who had paid attention and favour to my disciples.So

there is required retaliation of his favour by me. As there is order of Allah in the holy Quran





(55:60) Can the reward of goodness be any other than goodness?⁴⁷

He said to Sultan that “Your disease is death and the cup of your life full and remained only 3 days of your life are left there. And now except giving of the life to you there is no remedy in this matter. I have to live further more for a period of ten years in this world. I have given you my 10 years of the remaining life to you in this matter. And I have taken your disease and 3 days life by me with happiness. When these words were spoken by his holy tongue and by that time Sultan was becoming healthy and Hazrat was becoming ill from that time instantly. Due to much of illness his color of the face was began changing. And the eyes were becoming red and lips were becoming effected bad. And due to such changes the Sultan was becoming worried and upset in this matter. And he want to treatment by him but Hazrat Hashim Peer told him that “Oh mad person one who was given his ten years of healthy life to you and was accepted your illness and death so for this reason there will be no work of the medicine in this matter. And the death is sour for you like the wild gourd and but for me the death is very sweet for me. The prophet told that and which is as follows.




And its translation and interpretation is that “ The death is like a bridge which will take a friend to enable him to go toward his

friend.  "The friends of Allah will not die but they used to transfer from one place to another place."

 The death is comfort for the believing persons.

There is strange condition of the death is that those who treat with her and in the same way death will behave with such persons. There is her severe treatment with enemies and there will be soft treatment with her friends. And with them there is such sweetness which is more sweetness than honey.

In short Hazrat Hashim Peer and who was well known for his favour of treasure after his illness of 3 days he was left this mortal world on the Friday on the 7th Ramadan in the year 1056 Hegira. In this way his bird of the soul was freed from his cage and went to the world of holy heaven. 

When the news of his death was reached in the localities and bazaars of Bijapur then there was started loud and crying and weeping. And calls of mourning, lament as well as weeping were coming there. The disciples in the condition grieve and express grief and with weeping eyes who were coming towards shrine building of Hashmi. And it was seemed that there was leaving the earth behind their foot for this reason.

The Hindu, Muslims, small and big, rich and poor as well as men and women from Bijapur and its surrounding areas upon hearing the news of his permanent separation were engaged in mourning and coming to Bijapur with great difficulty coming like clouds of dirge chanter with shedding tears. When coffin of light was lifted then it was seemed that angels came from the sky to lift the coffin and ifuneral was began hanging in the air. At the

place now his tomb is situated and at this place it was began came down automatically there. After that his memorial service was done and he was began taking the rest in the grave.

The chrognical date of death is available in the following text.


“Badsha Alhe Bahist 1056 Hegira.”



Coming to teach and preaching the disciple after his demise

It is said that Hazrat Hashim Peer, who was Qutub of Qutub's one disciple Mohammed Sidiqui Sahib and his caliphs Syed Naimullah Hussaini and who came in his service and he has told the miracle of peer of mystic way, and spiritual master of reality , peer of pure heart that when he was pledge on his hand and was becoming his slave and at that time Hazrat Hashim Peer who confirmed with me that he used to give me teaching of purification of the soul and reconciliation of heart. As well as recital and daily round of prayer formula and for his kind order I have accepted. After passing of many years he did not paid towards me for the discourse of the above teachings in this matter. Even due to manner I did not asked with him in this matter.

Some years were passed away in this way. And during this period Hazrat Hashim Peer was passed away from this mortal world. So then I was surprised how this was happened in this matter. That Hazrat was left this world without fulfilling his promise. So for this reason my desire and wish which was left in my heart without accomplishing. If Hazrat Hashim Peer would have given me teaching about recital and daily round of prayer

formula as per his promise so that there will be clearness of impurity of my heart. And I was drowned in such thinking then at that time my spiritual master, treasure of secrets of the last prophet, Hazrat Hashim Peer who came before me. And by tongue of favour of interpretation he said to me that “Baba do not worry and thinking in this matter. There is no doubt that this Fakir was promised you for recital and daily round of prayer formula after making you my disciple but by coming of body of the death I was to leave this world in the helpless condition. I know that it is must for the courage of the men to fulfil the promise even by giving away the life. The Holy Quran says in this connection:  and its translation and interpretation is as follows.

“O you who believe! Fulfil the obligations.”

So for this reason to fulfilling your promise I have to come to you in this matter. So you sit before after making ablution. So hear my teaching with much care and full attention in this matter. I have fulfilled the order. And my spiritual master given my teaching about recital and daily round of prayer formula. At the same there was peace and satisfaction due to kindness of Allah and favour of my spiritual master. I promise in the name of God and I am sure and it is in reality that this event is not belongs to dream but it was happened in the world of reality. It is true that to those Allah has given life of perpetual and from them such miracle is not difficult.

Allah's dignity is prophet, prophet's dignity is pious person

Those who are not observe dignity of truth so he is not noble
 Those do not have sight what they see dignity of holy persons
 So who is unlucky and does not have such sight in this matter

Ecstasy of his grave after 3 days of his demise

It is stated that after 3 days of his demise on the holy grave there were present many Sadat (decendents of the family of the holy prophet) , learned persons, disciples, devotees, caliphs and ministers, and rich persons were present there and at that time choristers were gathered there and they began singing Hazrat's special poem *Jakadmal* and for which Hazrat was given instruction to memorize this poem before 3 days of his demise. When they began singing this poem then at that time suddenly the holy grave began moving and trembling and the followers which were on the grave were fallen on the edge of the shirt of the persons who were present there. And who were sitting far away from the grave. Ringlet which was fallen in the lap of that chorister who has firm devotion and faith with Hazrat Hashim Peer. And who has full attention from Hazrat Hashim Peer. The persons have ate those flowers by thinking as blessing and felicity in this matter. The persons who were surprised and amazement due to condition of tremble of the grave.

Visit of the shrine by Maulavi Abdul Rahim

It is stated that one day Maulavi Abdul Rahim who came to visit shrine building of Hazrat Hashim Peer. After recitation of Fateha and other related formalities of visiting of the shrine

building he was thinking in his heart that what is his status and position Hazrat Hashim Peer. It was his practice that he used to keep with him the book of daily recitals. And from his armpit he was taken the book *Dalail Khirat* and in which he was found the following.





And its translation and interpretation is as follows.

That that this mausoleum which is belongs to grave of the prophet.

.That Mavlavi was surprised and amazed for this reason. He began weeping and there were coming tears in his eyes. And he was said that “Where he was standing. What he was thought and what there came out in this matter.” Upon knowing his status and position he began weeping. And while saying repentance he was striking his hands on his cheeks. He said that he was shown course in such big preamble. At that time Syed Shah Wajihuddin Hussaini who was custodian of the Hazrat Hashim Peer. And he went to his place and Maulavi was addressed to him that what was there his intention and what was came to know in this matter that this mausoleum which is belongs to grave of the holy prophet.


His saying and advises


He said that for cleanse of heart and for obtaining of higher status there is required invocation of Allah.  And for its continual use you will get wealth of truth and cleanliness. And there will be perfection of the faith. And first alphabet is 


which is in the shape of scissor and its reason is that except the love of Allah you leave all other things from your heart.

Adice for invocation of allah

He said that every thing is engaged in the innovation of Allah.

 And its meaning and interpretation is that every thing of the creator is engaged in the invoation of allah. So the slave should be engaged in the invoation of Allah for this reason. The slave's heart without invocation of Allah which could not get light and magnificence. The prophet of Allah said that "Where there will be invocation of Allah is there and where will be coming over of the angels there and Allah will conversation about the persons of the invoation with his nearest angles in the sky.

It means if you remember me then I will remember you in the sky.  Allah say in holy Quran

 as you remember your parents so in the same way remember you remember Allah and even you remember Allah more than them.

Dear persons, in the house of the heart except the real owner and so for this reason it is truth that no other should not sit there.

There is prohibition of pride and arrogance

The man should not invovle in pride and arrogance about his wealth and richness. The pride and arrogance is not required suitable for the men. The human birth which taken place from due to inferor sperm and that inferor sperm which will pass from men from private of men to womens stomach and which will be develop there through the way of the urine system. Then due to Allah's wisdom of knowledge and perfection

of nature then man came into existence of man in small height and he will be there in weeping condition. So he way came into existence in this way. The holy persons said that “You are sperm and for you sperm is not suitable for you.”

To understand existence and non existence

The man should not know about his existence and non existence and as well as presence and absence. If the man will not understand himself then what something he will understand about God. So Allah’s prophet said as follows.



Its meaning and interpretation is that “One who will know himself then he can understand his God surely.”

Dear persons

One day man should have leave this world. So all things which belongs to the worlds he has to leave in this place only. For a life of some days period in which it is illegal to follow pride and arrogance. The pride is good and eligible only to The Able, The Capable, The One attributed with Power.

To take lesson from death and grave yard

Do not be careless and negligent with the death because it wil be coming one day. And in this matter you have to taste it and for this reason you will be separated from your wife and sons as wellas dear ones. Visit usually the grave yards and take lesson from there. To those souls you should send your present of prayers and Salam there. Like yourself but better and higher grade than you such personalities are found in the condition of

helplessness and defenselessness in the small and tight grave and causing source of the food of the ants.

The persons of grave's beautiful and delicate bodies are under the earth and in the mgs condition. upon their graves animals used to walk and passing urine and b there. but the persons of the graves are in the helpless and defenseless condition so for this reason they could not have power to speak and voice.

The look by which we are seeing them there and by which we are feeling helplessness and defenselessness and so by thinking it we will regret in this matter. In the same way tomorrow our sons after our demise will see our condition of helplessness and defenselessness and they shed their tears and they will say as follows.

“ It is very sad that the rosy chick faces who are in shrouds in the graves and not to ignore us in this matter.”



so for reason those who have sight should have lesson from it.

The mortal world and its short life

The life of the mortal world is very short. The endeavour of the gathering of the wealth and which will keep a man away from defect and deficiency. So care should be taken in this matter. The wealth of the world will be remained in the world only. And except the shroud the man will not take with him any other thing to the other world.

The man who will gather wealth by his day and night continuous efforts and endeavors and which will be taken by other persons.



Its translation and interpretation is as follows.

“Upon your death your wealth will be distributed. While not ignoring legal and illegal you have gathered the wealth and so for its legal and illegal matter you will be held responsible for this Allah will account you it soon.

The lap of mother and lap of the grave

The man upon his birth in the world and who used to be nourish in the milking period in the lap of his mother and in the same way he will asleep in the lap of the grave upon his death and he will be taking rest in his grave till the judgment day.

Do not think that upon the death the story will be end

Oh careless person do not think that upon the death your story will be ended. No, no, there is required to wake up from the grave upon the day of the judgement. There is witness in this matter by the Quran. After this man should stood before the master of the resurrection and after questioning and answering he should have to get reward for his good deeds and punishment for his bad deeds.



“Oh Allah be merciful for the sake of your last merciful prophet of the world.”

There is safety of the faith in between fear and hope

He said that the safety of the faith is in between fear and optimism as well as hope and danger. The hope is there for the matter that Allah is The One who forgives a lot. and merficul. And there is required fear that Allah is The One that nothing happens in His Dominion except that which He willed and as well as The One who has the perfect Power and is not unable over anything. Also other Allah is strict and he will check each and every deed done by the men. As it is mentioned in the holy Quran as follows.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“So he who has done an atom’s weight of good shall see it. And he who has done an atom’s weight of evil shall see it. (99:6-8)”

Advice of legal sustenance

To have always legal sustenance and morsels of illegal and doubtful food and which it should be ignored. The worship which should be done from the power of legal food and which will be accepted in the court of Allah. From the morsels of illegal food, sincerity, worship, endeavours, mystical exercise and which will be damaged for this reason. If you will your stomach will be full with illegal food then for this reason there will be no look of mercy of Allah for a period of 40 days in this matter. Also there will be no taste in the worship of Allah. Your prayers upon reaching in the tombs of the sky but will not get there status of approval. As per the following couplet.

They make loud and cry in the name of Allah

Even though they could not find any effect

So the man should take care and attention for eating legal food always. Allah says in Quran as follows.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

“O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom ye worship” (2:172).

To give food to pious persons and take care of the guests

To give food to pious persons and take care for their hospitality and think it as a matter of blessing.



The prophet said that “ To give honour the guest even if he is a infidel.”

Hazrat Farid al-Attar who has said that “If you want to get honour with Allah then give honour to the guest. And do not think that for the coming of guest and for his eating food there will be scarcity in the food. No, it is never such thing will be happen but Allah will you blessing in your sustenance. And due to his source you will good food for this reason. You will eat ordinary type food in your house daily but upon arrival of the guest you will give him

good food as per maners instead of the ordinary food. So you eat with him morsels of good food and sweet in this matter. And from this it was known it is a fact that you are guest of your host. And your guest is your host.”

Take care of hungry persons and do not scold the beggars

You must take care of hungry, thirsty poor and needy persons. And do not scold the beggars and do not return them from your door in the condition of disappointment and distress.



“And as for the petitioner, do not repel [him].”

So take care of your beggar and always and have fear of Allah. And render thanks to Allah as Allah has given you power to give relief and help them and if you in your wealth, riches, royal majesty, authority and intoxication of your if you see needy and persons of Allah by look of hate then if you strike of your foot of detestation to them and return them from your door by scolding then remember in this matter that there will come one day and you will become like that you will become inferior and needy and while taking a beggar bowl you will call to give some thing in the name of Allah by visiting of their houses and to whom you have returned back to them by hate and as well as scolding in the rapture of your wealth and royal authority and you have given them in negative reply at your door of the residence due to your pride and arrogance. They will be on the higher status and position by tomorrow and you will be reached to their door be becoming poor and needy person to ask begging from them.

Dear person there will be required no time to turn the time.

To adopt occupation of content

He said that to adopt occupation of the content as content is everlasting treasure. Allah praise his pious and contented persons as follows.



Its translation and interpretation is as written below. That whatever which was given by Allah to them and for which they are happy and pleased. And in this matter the prophet of Allah has said and which as follows.



its translation and interpretation is mentioned below.

That person who has adopted content and who will be get respect. And one who has followed greed then due to this reason he will be disrespected for this reason.

Advise for the eating

Eat some salt before and after the eating. Because there are many benefits in this matter. Do not eat if there no full apparent appetite. So that there may be damaged in this matter. At the time of eating if still there will be appetite then stop eating of the food. If you adopt continuity on this schedule then there will no illness of manifest and as well innermost for this reason. And you will be blessed with the light of Allah.

You do not eat your food alone because for this reason and if you will eat alone then Satan will join with you. Do not eat hot food. Start eat food with tips of your finger. As there is blessing in this matter. Eat the food which is left over by pious person as benediction. If any body will invite you by his love and devotion and want to take you his house then go to his house

on his house with pleasure and happiness. Do not go to any person's house as an uninvited guest. And it is like that if you accept or not but I am your guest. For this reason there will be damage to crystal of your prestige. If there will be no such self-respect then he is not a person but he is like an animal for this reason.

To side with true person and leave the false persons

“Oh people how long you will continue in the final analysis about thinking. Since how long your hunt of the heart will kept away from trap of your love. If you want to have this wealth then come on and to meet true spiritual master and do his service with devotion in this matter. To side with true person and leave the false persons. There will be such smell of the true disciple which will attract him much for this reason.

There is condition that your sight will be good and which will be in good condition. Otherwise you will not make differentiate in true and untrue like legal or illegal thing. Because this look which will differentiate in polytheist, sincere and unitarian, worshiper of Allah and worshiper of idols. You will engage in service of guide who act upon his knowledge and advises. Then you will be able to know all details in this matter.

Those who will have faith other than Allah then he is polytheist. And polytheist is not eligible for the willingness of Allah. So for this reason first there is required to keep away from the soul then from the mankind and afterward there is required to keep away from moreover. Those who have faith on Allah and the prophet and who are able to know the aim of their life for this

reason. And they are not owner of their any thing with them or they are not having usage in any thing as per their wisdom and opinion, more or desire. They know this reality that Allah is owner of all things. So they are required to usage of every thing as per willing and desire of Allah. And ignoring willings and desire of Allah in the used of things is against breach of trust and bad dealings. If you want closet with Allah then make empty you from yourself. What are your personal course of action and which are like a passion. Sitting in the worship place is like greed If your heart is not free from other things except Allah. To bring harmony in your sayings and actions. And to make your tongue as the friend of your heart. The friendship of tongue and heart is first step toward saintliness.

Due to love of the world there will be diminish the light of the piety

One who will over whelming the love of the world upon him then in due to such condition of the love of the world there will be diminish the light of the piety in him. And in such condition there will be no difference of him for legal and illegal things in this matter. And then he will not think that his God is watching each and deed of him. In short due to the love of the world there will be closed of the eyes of the piety in this matter. And due to fear of sight of the majesty and elegance and for this reason there will be hopelessness to such person.

The wealth which you have with you in which what is there except show and difference as well as sins and it is like a spurious coin. And which will be rejected in the bazaar of the

another world. If you want genuine coin then you will become obedient of the truth. Then it will happen everything. To surrender all your belongings to Allah. And to give each and every thing in the entrust and dependence of Allah. The power of this world which you are having so it should be used in the correction of the another world.

Each and every obedience and worship which should be done without any compensation and for the purely for sake of Allah. The deed in which there is no sincerity and so it is like a skin in which there is no kernel in it. And also it is a such body in which there is no soul in it. Such situation will become delicate when at one side there will be demand of the faith and at otherside there will be demand of the relationship and desires and wishes will be there. The hearts of those persons in which there is impression of the faith is fully there. So they will become success in each and every trail. And for the sake of the love of Allah and his prophet they sacrifice each and every desire and relationship as well as connection as per the following saying in Quran which is as follows.

Its translation and interpretation of the above verse from Quran is as follows.

(3:92) You shall not attain righteousness until you spend out of what you love (in the way of Allah). Allah knows whatever you spend.

The End.

